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MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON *editor-in-chief*
WAYNE CHRISTIANSON *executive editor*
WILLIAM BOYLE *circulation manager*

in this issue

THAT THE CAUSE of Christ should be furthered in at least one respect by today's tensions and unrest may seem incredible, but such is the case as the world's illiterate are learning to read, almost overnight. What this can mean in the task of reaching men and women for Christ in this day of urgency is the theme of Kenneth N. Taylor's article, "Can We Win the War of Words?"—a highlight of this issue.

THERE is no better remedy for the shallowness among Christians today or the indifference of non-Christians than a long, steady look at the Cross of the Lord Jesus Christ. Why did the Son of God suffer and die and rise again for you? Probably nothing in this issue has a more vital word for you than the article, "Shadows from the Cross," by Charles Ferguson Ball. The editors commend it to you.

FROM time to time MOODY MONTHLY brings you choice portions from new books engaging the attention of Christian readers. This month we offer a selection from the newly published autobiography of Eugenia Price, author-producer of the Christian radio program, "Unshackled." The part presented describes the difficult but joy-filled first months immediately following Miss Price's conversion.



cover photo
by WILLIAM GARFIELD
youth supplement
cover
by LAMBERT

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THIS MONTH'S COVER

FOR ALL WHO READ—Armed with gospel tracts in the Korean language, this U.S. serviceman is an effective ally to the full-time missionary. He is a symbol of the growing army of gospel literature workers around the world.

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MRS. WILLARD ALDRICH

One Small Boy

THE Lord, remarked Bobbie, bouncing up and down on the bed, "the Lord took all a' the boy's lunch . . . an' He fed all a' the people. He kept breaking off pieces and there were baskets left and they picked 'em all up. Twelve." (John 6:5-14)

The four-year old stopped bouncing and with solemn eyes faced Mommie. "I betcha that boy brought that lunch for hisself what the Lord took."

"Probably he did," answered Mother, picking up Taddie's pajamas and socks while hunting under Bobbie's crib for the missing undershirt. ("My, those little girls surely didn't move this crib when they cleaned up here. Rolls of dust all over everything! It makes me so cross . . .")

"He did, didn't he, Mommie?" persisted the brown-eyed girlie curling around a pillow.

"Did what? . . . Oh, yes. Yes, I am sure the boy brought the lunch for himself. And if he had kept it tight and had gone off in a corner to eat it, he would have had it. But what about the

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

people? They were hungry, too, and they didn't have any lunch with them."

"Well, the Lord fed 'em," Bobbie answered. "An' they had twelve baskets. Mrs. Meloy said." (Mrs. Meloy was her Sunday school teacher.)

"Listen Bobbie, the Lord needed that little boy's lunch. Isn't it wonderful that the boy gave his lunch to the Lord?"

"And when all the people sat down on the grass while the disciples passed the food around, who do you suppose was sitting right close to where the Lord was? And who was served right soon?"

"The boy," she answered, "an' he had all his lunch, an' the people all had lunch. The Lord fed 'em all. He probly ate some, too. Maybe by the boy."

"Don't you suppose, Bobbie, that the boy was awfully glad he gave all he had to the Lord? I think they smiled at each other because the boy gave to the Lord, and the Lord gave to the people. It was a giving time, wasn't it?"

(And there was the mother who had taken time to stop and pack a lunch. "Here, son, it may be late before you get back and you'll be hungry." The work of her hands that busy morning was repaid a thousandfold!)

It didn't look like much, that lunch, after a small boy had carried it. Boys have a way of smashing lunches no matter how carefully they're packed. But it would taste good.

Why did he give it up? Well, there was something about Him . . . the way He looked at the boy with love in His eyes. It made him want to give Him all that he had. And so he did, and in giving his all, he was blessed, he was fed . . . and so were "all a' the people."

"Oh wonderful Lord, who could take a grubby little boy's bedraggled lunch and feed the hungry ones, grant that we may place in Thy hands that which we have to give, so that many may be blessed through the miracle of Thy working!"

As God alone is a sufficient witness of Himself in His own Word, so also the Word will never gain credit in the hearts of men till it be confirmed by the internal testimony of the Spirit. It is necessary, therefore, that the same Spirit who spake by the mouths of prophets should penetrate into our hearts, to convince us that they faithfully delivered the oracles which were divinely intrusted to them.—John Calvin



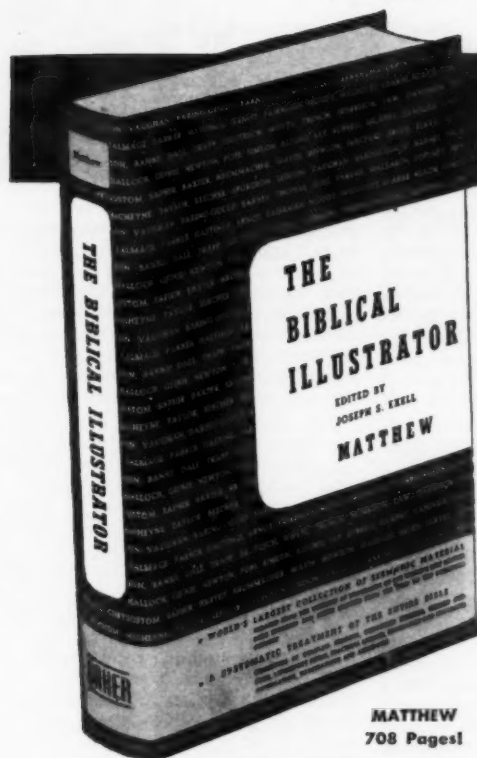
Moody Valued a Concordance

D. L. Moody was a Christian for five years before he knew there was such a help for Bible students as a concordance. A skeptic in Boston tried to upset the faith of the young Christian and in doing so attempted to quote a verse of Scripture. Moody said it was not in the Bible, but hunted for days to prove the skeptic wrong. Later he learned that if he had had a concordance, he could have found the passage in question in a few moments.

There are three books which Moody advised every Christian to have. One was a good substantial copy of the Bible, with large clear print. Moody had several, and kept them all in constant use. In his study are to be seen some that have been almost worn out; leaves loose and ragged-edged, but invaluable because of the notes and suggestions written on the margins and blank spaces of the pages. His second recommendation was a good concordance, and thirdly a topical textbook. These three books were always kept close at hand in his study.—Adapted from *The Shorter Life of D. L. Moody* by A. P. Pitt

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Who are some of the CONTRIBUTORS?

The contributors are all note-worthy men, whose contributions are entirely dependable. Here are a few: Edersheim, Vaughan, Baring-Gould, Barnes, Seiss, Farrar, Maclaren, Whyte, Parker, Henry, Toplady, Westcott, Moody, Trench, Ryle, Murphy, Brooks, Fletcher, and hundreds more.

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If I Were a Shut-in

By Grace Robinson



If I were a shut-in, I'd be grateful for the interest and every kindness shown by my fellow church members. I would appreciate, I think, a few fresh flowers from someone's garden, or a plant grown from a slip in my neighbor's sunny window—more than the huge bouquet, once beautiful, left from Wednesday's funeral to decorate the church on Sunday, and passed on to me.

If I were a shut-in whose diet included fruit, I'd be delighted with a beautiful basket of various fruits. But if fruit could be for me only a colorful picture, a simple dish sent by a friend who knew what I could eat would mean much more.

If I were a shut-in, trying to become used to isolated inactive days, I think letters and cards I received would do more than anything else to help me forget my loneliness. I know I'd be especially pleased with cards which show a real feeling for me in the sentiments expressed. But many commercial cards are most unsuitable for the critically ill or one permanently shut in. One who realizes that his sickness is possibly "unto death" will scarcely be helped by a breezy card saying, "We miss you, but cheer up! You'll soon be right as rain again." Often a simple message written in one's own words on attractive note paper will be more appropriate and will mean more to the recipient because it is more personal.

If I were a shut-in, I would want to know that my friends were praying for me. Why do we find it hard to say, "I'm praying for you," instead of just "I'm thinking of you"?

"Remember me in your prayers," begged an elderly friend facing an operation which at her age could not be otherwise than critical. Although she continued, "I am in God's hand, and He doeth all things well," she needed to be reassured that friends were praying.

If I were a shut-in, I would like to feel

that others thought of me personally, not as just another person on the church list of shut-ins. I'd like friends to know me well enough to know my interests and tastes—and to lend me that book I'd be sure to enjoy, to call my attention to the sort of radio program I'd want to hear, to take time now and then to visit and tell me the church news.

One church supplies its shut-ins with its denominational paper which brings far horizons and current news to those who would otherwise know little about the church in its larger fields. A deaconess of another church calls faithfully each week with the Sunday school paper and church bulletin. Her brief visit not only is a means of contact with church life, but leaves a sense of personal friendship.

If I were a shut-in, while I would like to be considered a true member of the church in spite of my incapacity, I would rather not receive form letters which are sent out on special occasions. A little thoughtfulness on the part of the minister or secretary would prevent such letters as this one for Rally Day:

"Dear Member:

We have missed you at church for several weeks. Now that the hot summer weather is over, let's all be out at church again . . ."

from reaching someone whose heart is at church every Sunday, but whose bodily presence is impossible.

If I were a shut-in for long months and years, as many are, I'd like people to remember as the days stretched on. And to make allowances for me if I sometimes found it difficult to always be cheerful. I'd like them to realize that perhaps the greatest kindness they could show me is to simply sit and listen to me talk for a while.

And if I were a shut-in, I would want those who ministered to me to feel that in doing it to "one of the least of these," they were doing it unto Him. **END**

The Ascension of Christ

1. His Ascension Gives Us Access to God (Heb. 4:14-16)
2. His Ascension Gives Us Assurance of Immortality (II Cor. 5:1-8)
3. The Ascended Christ Is the Head of the Church (Eph. 1:22, 23)
4. The Ascended Christ Is Concerned About Our Welfare (Col. 2:10-15)

—S.C. Theo. Ramsey

SERMONBUILDERS / J. Arthur Springer, Editor

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about
Christians

PRESSTIME PARAGRAPHS

Congress has formally received an American Lutheran Church resolution asking a change in the religious ministry at the U.S. Military Academy at West Point to bring it under the Army Chaplains Corps (see *N/R*, Dec., 1954).

• • •

Missionaries from British Commonwealth countries seeking to enter India early in January were involved in official red tape. An announcement from New Delhi reported a new government policy—they needed special visas to enter the country. A few days later the India Embassy in Washington, without any explanation, reported that the new order had been countermanded.

NEWSQUOTE of the Month

"Christianity first reached Japan with the Portuguese 'discovery' in 1542-43. It was well received . . . An aggressive program of evangelism has been undertaken in the postwar period, but the total Christian membership is still less than one-half of one per cent of the population."

Story Behind the Quote: This statement was made by Professor Ichi Oguchi, faculty member at Tokyo University, in an article on "The Religions of Japan," in a special 75-page supplement entitled, "Perspective of Japan," included with the January issue of *The Atlantic* magazine. The apparently slight impact of Christian missions in Japan demands some explanation.

Facts in Brief: Portuguese Jesuits who first entered Japan in the sixteenth century were expelled 100 years later and Christianity was made a forbidden religion. Doors were not opened again until after the middle of the nineteenth century and for some time after it was still illegal to be a Christian. Even shortly before World War II missionary activity was sharply restricted.

Japanese interest in Christianity immediately after the war was high, but evangelicals have frequently failed to distinguish between interest and acceptance of Christ. Other factors have entered in, among them the growth of nationalism in Japan, the effects of liberalism and the emphasis on educational and social work on the part of various missionary groups.

March, 1955

Spiritual Aspects of National Government Still Strong

Evangelicals who claim to observe a deep spiritual trend in recent U. S. governmental operations could point to a number of evidences to back up their conviction as the 84th Congress reorganized its staff under Democratic control.

A little-publicized address by a top White House aide may hold the key to the spiritual undercurrent which is obviously exercising a great influence among the nation's political leaders. Dr. Gabriel Hauge, the President's economic adviser, son of a Lutheran pastor, told the annual convention of the Association of American Colleges that the President has a deep religious conviction, "but he underplays it for fear people will think he is using it for political purposes."

A few days later, President Eisenhower told the same group of educators that they could help promote international understanding if they would concern themselves as much with spiritual questions as with mathematics, engineering and research. He called upon them to "strengthen the spiritual bases" of our free institutions.

The President's Secretary of State, John Foster Dulles, a Presbyterian and a pastor's son, speaking to leaders of the YWCA at a luncheon commemorating the centennial of its founding, declared that the United States makes its contributions to the peaceful settlement of international issues by heeding the biblical injunction to be "slow to anger." (Item: Secretary Dulles, cited by *Time* magazine as "Man of the Year," drew this commendation: [Continued on next page]

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

Sky Pilot Group Seeking Federal Charter

Congress has been asked to grant a federal charter to an evangelical organization working among Christian boys. If granted the charter would give the group privileges comparable to those enjoyed by the Boy Scouts of America.

The organization, Sky Pilots of America, was founded by Elmer B. Sachs, former Evanston, Ill., detective. He describes SPA as "a non-profit Christian missionary corporation aimed directly at the boys of the world with the objective of building them into sturdy pillars of the Church and restoring its manpower."

SPA is an affiliate of Sky Pilots International established in 1952. There are some 3,500 men and 7,000 boys organized in Sky Pilot squadrons through churches of many denominations in the U. S., Alaska, Bolivia, Brazil, Hawaii, Korea and Japan. (Capt. Mitsuo Fuchida, leader of the Japanese air attack on Pearl Harbor in 1941, is the active Chief Sky Pilot in Japan.)

Rep. Charles Gubser (R.-Calif.) sponsored the bill.

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Wyrzten



Sanders



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• **JACK WYRTZEN** told a packed-out audience of more than 20,000 attending the 15th anniversary celebration of his *Word of Life Hour* (currently aired on 40 radio stations) that he had invited evangelist Billy Graham to conduct a city-wide evangelistic campaign in New York City sometime next year. Graham is reported to have accepted. (Item: A similar campaign by the same evangelist was frustrated three years ago when agreement could not be reached on who should be allowed to sponsor the crusade.)

• **J. OSWALD SANDERS**, in the U.S. for his first visit since becoming general director of the China Inland Mission, summed up the advances made since the Overseas Fellowship of CIM was launched three years ago in Bournemouth, England. *Highlights*: One hundred centers in eight different countries. Evangelistic activities in some twenty languages. An indigenous policy through which "out of stark heathenism communities of Christians have been won," local churches have been built and financed and a corps of national fellow-workers is "beginning to emerge."

• **EUGENE A. NIDA**, contacted in the Cameroons, Africa, where he is holding conferences with missionary translators, was advised that he has been raised from associate to full secretarial status by the American Bible Society. Dr. Nida, who has directed the translation work of ABS since 1943, is one of the foremost linguists in the United States, specializing in the study of the languages and dialects of primitive peoples. In his new capacity, Dr. Nida, and three other men who were likewise elevated, will now share in the general administration of the affairs of ABS.

• **GUSTAV NYSTROM** of Stockholm, a Lutheran missionary in China for twenty-five years, served as interpreter for Dag Hammarskjöld, secretary general of the United Nations, at the recent Peiping meeting with Chinese Communist officials.

• **BILLY JAMES HARGIS**, director of the International Council of Christian Churches' Bible-message balloon project to get the gospel into Iron Curtain countries during the rest of the year, is preparing for an expanded program in 1956. (Item: During the past two years, 30,000 balloons carried 163,000 Bible portions into Russia, Poland, Hungary, East Germany and Czechoslovakia. Next summer, in addition to secret fields in West Germany, balloons will be launched from strategic locations in Finland.)

• **KLAUDE K. KENDRICK**, president of the Assemblies of God Bible School in Waxahachie, Tex., has been named president of Evangel College, the church's first senior liberal arts college. Located in Springfield, Mo., the new

school, a "ready-made campus" (formerly known as O'Reilly Hospital when operated by the U. S. Army during World War II) will open this fall. It is the fourteenth educational institution established by the Assemblies of God to train the more than 800,000 youths affiliated with their Sunday school and youth work.

• **ANTHONY CALIANDRO**, an Italian-born American evangelist, notified by the Naples police that his visitor's permit would expire January 20, was granted an additional one-month extension. Caliendo established the Evangelical Biblical Institute of Italy in 1949. After his first expulsion in 1953, he continued to operate the school in absentia. Most of the students are ex-priests. (Item: Contrary to a Naples police report widely circulated in the U.S., Mr. Caliendo's wife, Ernestine, and eleven-year-old son Victor did not return to Italy last November—they have been living in St. Louis, Mo.)

• **HORACE F. DEAN**, president of Christ for America, has announced an area-wide seminar on personal work and visitation in Denver, Colo. The seminar to be held the last week of March has enlisted representation from several hundred churches in the Rocky Mountain area. (Item: Under Mr. Dean's direction, Christ for America has during the past ten years sponsored more than 375 evangelistic campaigns—one of which in 1952 harnessed the efforts of more than 15,000 pastors in the U.S. and Canada.)

• **TOM SWAGEE**, first convert of the Skid Row Mission established by the American Soul Clinic in Los Angeles, Cal., died recently. A familiar character for forty-eight years on the "alcoholic avenue," Tom spent his last five years in a consecrated life and testimony of witness to other Skid Rowers.

• **MELVIN FORNEY**, general secretary of the Lord's Day Alliance of the United States, reports that his organization has distributed 400,000 pieces of literature promoting a more reverent observance of Sunday (see N/R, Nov., 1954). Explaining why LDA uses churches and churchgoers to promote their work he said: "Virtually all accepted media of public opinion are either opposed to us or refuse to give us any publicity at all."

• **STANLEY TAM** is part owner of the States Smelting and Refining Co. of Lima, Ohio, which reclaims silver from photographs according to a process he developed after praying about the problems which had forced nine competitors into bankruptcy. Currently SSR returns 51 per cent of net profits on a \$150,000 business to a foundation which assists various evangelical missionary groups, in accordance with a resolution made in 1938.

"Because Presbyterian Dulles talked a great deal about moral principle, some feared that he was trying to force his Christian morals on the rest of the world. But he has demonstrated that a diplomat who is clear about his own principles can find them highly useful in practical international politics."

Further "Proof": In the first twelve days of 84th Congress, at least a dozen bills prompted by religious convictions were introduced.

A resolution requesting that the American delegation to the United Nations initiate steps to have each session of the UN

General Assembly opened with prayer. Rep. Frank J. Becker (R.-N.Y.). A similar proposal was later made by Rep. Frank Smith (D.-Miss.).

A resolution authorizing the President to proclaim Sunday, April 3, 1955, as a special day of prayer for the "Men and Women in White." Rep. Antoni N. Sadlak (R.-Conn.).

A bill to require that the motto, "In God We Trust," be imprinted on all United States currency. Rep. Charles E. Bennett. (D.-Fla.).

A proposal that airlines be permitted to grant free or re-

duced-fare transportation to clergymen: Rep. Victor Wickersham (D.-Okla.). A similar bill was proposed by Rep. Samuel K. McConnell (R.-Pa.).

A bill to authorize use of the slogan, "In God We Trust," on postage cancellations in all first- and second-class post offices. Rep. Edna F. Kelly (D.-N.Y.). A similar proposal was made by Sen. Frank Carlson (R.-Kan.).

A measure designed to give the Postmaster General authority to impound mail whenever he has reason to believe the statutes against indecent literature are being violated was reintroduced. Rep. Edward H. Rees (R.-Kan.).

A bill to provide that United States mail be stamped, "Pray for Peace," was reintroduced. Rep. Louis C. Rabaut (D.-Mich.).

A bill to designate Memorial Day (May 30) a national Day of Prayer. Rep. Kenneth B. Keating (R.-N.Y.). (Rep. Keating originally sponsored a similar measure in 1953 and again last year. In both years, President Eisenhower acted favorably upon the suggestion.)

A bill to issue a special postage stamp commemorating the 100th anniversary of the "Little Brown Church in the Vale." Rep. H. R. Gross (R.-Iowa).

A proposal to declare Good Friday a national holiday. Rep. William A. Barrett (D.-Pa.).

A measure to create a fifth class of mail into which religious and other non-profit publications would be placed. Rep. Gardner Withrow (R.-Wis.). (A rate differential in favor of religious publications, now 60 per cent, would be even greater if Congress approves the President's new request for higher mail rates.)

A bill to create a Department of Peace was reintroduced. Rep. Harley O. Staggers (D.-W. Va.). (A Secretary of Peace would be charged with the task of "Encouraging the interchange of ideas and persons between . . . churches . . . in the U.S. and . . . other countries." The Secretary also would "Assist . . . religious organizations in the U.S. to formulate educational programs dealing with . . . peace.")

Mrs. McCollum Still Campaigning

Mrs. Vashti McCollum of Champaign, Ill., who spearheaded the 1948 case in which the U. S. Supreme Court held that the Champaign system of religious education classes in the public schools was illegal, is again stumping the country declaring that the constitutionality of released-time programs has never been tested.

Speaking in Portland, Ore., Mrs. McCollum, sponsored by the American Humanist Association, declared that in the 1952 case in which the Supreme Court upheld New York City's released-time program, the actual operation of the arrangements never was argued.

Meanwhile, the Board of Education reported that 2,285 more public school pupils in New York City attended released-time religious education classes last December than in the same month of the previous year. The totals: December, 1954, 111,957; December, 1953, 109,672. (Item: More than 18,000 pupils in New York City attend all-day schools in Jewish schools.)

Norwegian Religious Daily Suspends

One of three religious daily newspapers published in Norway, *Dagavis* of Trondheim, suspended publication last month. The paper was the first daily in Norway to publish religious news exclusively. It was established at Bergen in 1918 and has played an important part in influencing public life. High costs of production, not lack of interest, forced the suspension.

Congo Doctor Benefits from Suggestion

Operations performed with razor blades and worn-out, makeshift instruments, are only a memory to Dr. Arden Almquist, missionary doctor at Wasolo, Congo Belge.

The changed circumstances are the result of a suggestion Dr. Almquist asked the editor of *Covenant Weekly*, official publication of the Evangelical Mission Covenant Church, to make to readers of his publication. The suggestion: That seventy doctor readers each send him one of their discarded or unused surgical instruments. He suggested seventy because that was the usual number of patients he treated on an average day. He made the suggestion in the first place because a recent fire had destroyed his rude dispensary and small supply of instruments.

March, 1955



They helped send surgical instruments: Pastor Wester Dahl, Mr. Smith, Dr. Stuart and Jenks.

Wilbur C. Wester Dahl, pastor of Peninsula Covenant Church (see photo this page), Redwood City, Cal., took the suggestion to heart and drafted Dr. W. D. Stuart, of Redwood City, and Dr. Douglas N. Jenks, of Palo Alto. The doctors announced the project in local hospitals and medical societies and sent a letter to the County Medical Journal. Somewhere along the line Emmett C. Smith, of Los Altos, sales representative for a surgical supply house, joined the crusade. Result: Four boxes, containing some 550 items, have begun to arrive in Wasolo where Dr. Almquist is rejoicing "to work with proper tools again and to have made so many new friends."

Belgium Backs Down on Mission Schools

The Ministry of Colonies in Brussels has declared that all subsidies due mission schools in the Belgian Congo would be paid, and denied any intention of limiting the operation of religious schools.

This apparent reversal of policy, according to reports from missionaries, was influenced by public opinion from at least three sources: (1) An influential religious committee in the Congo had recently presented a very strong protest; (2) vigorous opposition, mostly from Roman Catholic sources, which has been building up in Belgium; (3) the conviction of some parliamentary opponents of the Socialist-Liberal coalition government that the administration's plan to cut subsidies would compromise the nation's colonizing effort in the Congo.

Missionaries had another answer: Christians all over the world have been praying that God would preserve the missionary schools which have been a real source of blessing to the natives—perhaps this was of His doing!

Church Gifts in the News

This month's news reported scores of gifts from individuals and church groups. Chief benevolences and benefactors:

Food: Some 317,000 food parcels, each containing about fifteen pounds, arrived in Athens—a gift from American church organizations.

Clothing: Exactly 2,511,703 pounds of clothing was distributed to distress areas of Germany, Austria, Yugoslavia, Syria, Jordan, Korea, Formosa and Hong Kong as a result of the 1954 Thanksgiving Clothing Appeal sponsored by the National Lutheran Council and the Lutheran Church-Missouri Synod.

Furniture: A sixty-seven-year old Italian immigrant who never had a day's formal schooling gave a hand-carved pew end to Trinity College Chapel in Hartford, Conn. Reason: "For twelve years this chapel has been my bread and butter (he is the janitor). Now I am doing something for the chapel." The pew end was executed by Gregory Wiggins, of Pomfret.

Livestock I: Young people of St. Peter's Evangelical and Reformed church, St. Louis, bought a cow that will supply milk for undernourished Ozark children. (Item: The farmer who sold the cow gave the money to his own church in—of all places—St. Louis County.)

Livestock II: Corn Islanders who live on an obscure island in the Caribbean are getting pastoral visits as a result of transportation provided by "St. James," a middle-aged horse of reliable disposition, who was supplied by the St. James Episcopal church of Mesilla Park, N. Mex.

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Our Moody Readers

Question No. 23

The "Bible Test for the New Year" in your January issue was very much appreciated. However, I believe one answer was given incorrectly if I understand the meaning of Acts 17:11. Question 23 should be false, should it not? I found this test useful for my teen-age Bible class as well as for myself, and hope to be able to challenge my class with daily Bible reading as a result.—Mrs. Leigh Whitford, Seattle, Wash.

We enjoyed the questions in the Bible review, but it was the people of Berea who were commended for Bible study (Acts 17:11), not the Thessalonians. We all stand for corrections.—H. H. Huntington, Cuba, N.Y.

Readers Whitford and Huntington, along with a great many others who have since written us, are of course correct. The Bereans, not the Thessalonians, were commended for searching the Scriptures. The editors admit this slip with some chagrin—but with no small satisfaction at the number of readers who caught it and who apparently profited from the quiz.

The Shortest Book

Your Bible test on page 14 is interesting... Sometime ago we had an argument about the shortest book of the Bible. According to the verse count, II John is the shortest, but according to the word count, III John is the shortest. We arrived at the conclusion that since the verse divisions are probably man made, III John was the shortest book in the Bible.

We have a ministers' prayer meeting in our church every morning, so I asked one of the ministers what he thought was the shortest book, and he was wide of the mark. He asked me what the shortest verse was, and I immediately quoted John 11:35, but he caught me with I Thessalonians 5:16 which he said is the shortest in the Greek, so he got even with me.—Rev. R. H. Burrows, Chicago, Ill.

The Sunday Question

Regarding the news item, "World Series Shortstop Recommends Tithing" [December 5], be he tither, double tither, triple tither, or what not, I claim the right to challenge the Christian credentials of any man who travels all around the country playing baseball on the Lord's day.—Stanley A. Chase, Philadelphia, Pa.

Seldom Reads Poems—But

It is very seldom that I read poems, but "That I May Know Him" [November, p. 88] is one of the most wonderful I've ever seen. I could not lay it down, but read it through at least five times. I found tears running down my cheeks, and my soul was truly blessed. I cut it out, placed it in a small notebook, and carried it to work. At each noon hour I read it again, and was blessed again.

The editorial, "Taking Out the Ark," should be a great help for those who will read carefully, and thoughtfully, with a sincere desire to obey the Spirit's

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leading. We seem to get into such a hurry these days that we attempt to take things out of God's hands, and decide things for ourselves.—E. S. Mathews, Lansing, Mich.

A Selfish Prayer

In your editorial, "Taking Out the Ark," you include among the selfish prayers, "Give me success with my Sunday school class." This is the first time I have ever heard that one should not pray for success in Christian work.—Reginald W. Martin, Berryville, Ark.

The motive makes the difference. Praying for "success" for the Word and work of God is one thing; praying for personal accomplishment is another.—Editors

Even the Ads

This comment may be a bit different from the usual, but I get a blessing out of the ads. There are some very worthwhile projects therein worthy of part of my tithes and offerings that I would not know about otherwise. I have had occasion to know that all advertisements are carefully considered by Moody MONTHLY and are therefore safe to trust.

I work as secretary and bookkeeper at the Lutheran Compass Mission in Seattle. I bring the copies of MOODY MONTHLY here to the mission when we are finished with them. This is a large place and a great many men pass through here. We have five floors in this place and are very busy.—Mrs. E. D. Rennacker, Kent, Wash.

It Happened on a Bus

I was on a bus going to another city, reading my October MOODY MONTHLY, when I noticed that the man sitting beside me kept looking at my magazine. So I asked him if he would like to read it. He took it, turned through it and [later] asked me if I would [send in a subscription] for him. I said I would be glad to, so he gave me, a stranger, the money and his name and address.—Robbie George, Memphis, Tenn.

Old Issues Wanted

We know a consecrated couple in

Moody Monthly

England who are glad to mail [Christian magazines] to believers and missionaries all over the world who are crying out for good reading and the Word of God. I'm sure many who receive **MOODY MONTHLY** would love to send them on to others to enjoy—as we ourselves do. These folk—the address is Leonard J. Coomber, 22, Hainhaut Road, Coventry, England—are in tract distribution work.—Mrs. H. L. Deake, Ludington, Mich.

The Fear of God

I read an article ["Your Children Should Fear God!" March, 1953] stating that we are failing to teach children the fear of God. I have thought much about this and talked with teachers and parents concerning it.

I have been a Sunday school teacher and a public school teacher for thirty-five years, and I have come to the conclusion that our Sunday school lessons for children refrain from teaching about hell, heaven, the devil, death, the second coming of Christ, and those facts that help to create fear of God the Sovereign Being. As a result the "fear of God [as] the beginning of wisdom" is not being instilled in children's hearts.—Florence Bayless, Rose Hill, Va.

Readers' Choice

The October issue is wonderful—but always the first thing I read is "Out of the Mixing Bowl."—Mrs. Arthur Sebastian, Spencer, Iowa.

Harold L. Lundquist's Sunday school lessons are practical and helpful.—Mrs. G. R. Chappell, Athens, Tex.

My husband and I both enjoy the many fine articles, and I especially like to read "Out of the Mixing Bowl" as soon as I open the paper.—Mrs. Alec Gratton, Greenwich, Conn.

My little four-year-old girl looks forward to the stories about the Bangles. This time she listened intently as I read the story, "Olandi and the Fire Gods" [November].—Mrs. Calvin Houts, Celina, Ohio.

The article on hospitality [November] is one of the best you have published since I have been a reader. My parents were poor, yet no one was ever turned away at mealtime, and many were kept for the night—not because of any sense of duty, but just because they liked people. And is not that what is meant by loving the brethren?—A. E. Conway, Decatur, Ill.

The article in November by Althea S. Miller on hospitality is very timely. We, who know the author and her lovely family of nine children, marvel that she can get in time for writing. Thanks for the article and we hope to see more coming.—Mida S. Hammond, Roanoke, Va.

A Reliable Record

Give me a Bible and a candle and shut me up in a dungeon, and I will tell you what the world is doing.

—Cecil Diehard, quoted by Sir Alfred T. Davies

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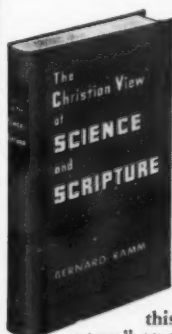
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Editorials

The Great Delusion

One of Satan's most successful deceptions is based on the belief that any and all religions are basically good, morally elevating, and routes through which the seeking heart can come to God. At this writing this age-old fabrication is about to be offered once again in a new series of articles to appear in a certain widely circulated weekly magazine.

As announced by the publisher, the purpose of the series on "The World's Great Religions" will be to provide a basis for understanding the spiritual ideals and motives of other peoples. The probable tenor of the articles, however, is suggested by the publisher's introduction to the series which commends the beliefs of Hinduism, the first religion to be discussed, apparently because it sees "God in man and beast, stick and stone, fire and water."

* * *

The tragic result of such a series is that always a certain number of people come away convinced that the various religions are all commendable efforts to draw near to the same God. "To be sure, some religious systems are more enlightened than others," such persons conclude, "but after all it makes little difference what one believes so long as he is sincere and looking upward, doing the best he can."

Even professing Christians who ought to know better are carried away by this line of reasoning and find themselves expecting to discover "good" in religions which are empty, often evil, and always worse than useless.

Those who conclude that all religion is good do so because they assume that it is man who must seek God, whereas God has in fact sought man and provided a way to Himself. They assume that God Himself is silent, whereas He has spoken to us (Heb. 1:1, 2). They ignore the fact that the great gulf between God and man is the result of God's perfect and holy righteousness on the one hand and the exceeding sinfulness of man on the other.

Essentially the issue is between revealed truth as presented in the Bible and religious systems as worked out by men. And once one closes his eyes to the fact that God has indeed spoken to man, he is open to an innumerable company of incredible and impossible theories. The very reluctance of men to accept God's way leads to the attitude so common today that one should choose his "religion" like he would choose an easy chair—with an eye to his own personal comfort, convenience and taste.

* * *

The contrasts between faith in Christ and the practice of Hinduism, Buddhism, Mohammedanism and all the rest of the world's great religions are great and many, but one in particular stands out especially. The various man-made religions of the world rest their hopes on the self-effort of those who embrace them. Only the Christian can point to a Saviour who has accomplished the salvation of those who trust in Him, who though He died for man's sins was raised and lives today in mighty power, and who through the centuries has transformed

lives and given joy and hope even in the most trying situations.

We know that the Bible is indeed the Word of God, that Christ is indeed the Son of God who came to redeem men. Certainly no man-made system, however elaborate or lofty, can wash a man from his sins, transform his old nature and bring him at last into the presence of a righteous and holy God. "I am the way, the truth, and the life," the Lord Jesus Christ declared; "no man cometh unto the Father, but by me" (John 14:6).

Let no one who reads this be deceived. There is but one way to God for the Jew and the Gentile, for the wise and the foolish, for the one now practicing Hinduism, Confucianism, Buddhism or Mohammedanism; for the Seventh Day Adventist, the Baptist, the Roman Catholic, the Lutheran, Methodist, Presbyterian, or unchurched individual. That way is personal faith in Jesus Christ as Saviour and Lord.

Have you made a beginning with Him? Are you going on with Him? Are you clear and positive and firm in your testimony for Him?

Approval Which Counts

In a recent weekly news magazine was a book review concerning *Charles Ives and His Music*. Mr. Ives was apparently quite a musical genius who combined this gift with a remarkable ability as a business man. Under the accompanying photograph of Mr. Ives it said, "Mark Twain approved."

This man has been dead for several years now. One of the things thought worth saying about him was that when he was introduced to Mark Twain, that worthy remarked, "Well, the fore seems to be all right; turn him around and let's see about the aft." If this kind of approval is worth keeping in the record down the years, of how much greater worth will it be to hear the approving words of our Lord Jesus Christ, God's eternal Son, when He says, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:23).

When Men Seek God

There is one objective, one hope, one expectation above every other which is the heart and center of the truly Christian life. It is the characteristic which above all others sets true Christian faith apart from mere profession, which is an unfailing source of joy and comfort when other comforts fail and a light which grows ever brighter as earthly things grow dim. We speak of the discovery and the apprehending in some small measure of the Person and presence of God.

Without this personal discovery, this growing awareness of communion with the One who dwells in light and before whom the angels of heaven fall in adoration, the Christian walk—if indeed it can be Christian—is flat and empty. On the other hand, the virtues and strength of life in Christ flow not only from the fact of our union with Him but from our conscious waiting in His presence. Is it not here that the Church today is "wretched, and poor, and blind, and naked"?

A church fellowship may be large and prosperous and outwardly successful, but if it can point to only a few of its members who know God in truth it is poor indeed. It is likewise with the individual Christian. Even though he is a pillar of his church, active in service, settled in assurance of his salvation, if he has failed to discover God as a Person in his own life and experience he has missed God's best.

The psalmist expressed his thirst for God as like the thirst of the hart panting for the cool brook. Do you have such a thirst? Without a longing for Him we can hardly hope to more than taste the grace of God.

The distinctive thing about the lives of men of faith is that they *knew* God! Abraham, Moses, Ezekiel, Daniel,

Isaiah, the apostle Paul, to mention but a few—all these men pressed on beyond mere factual knowledge to discover God Himself. They knew what it was to wait before Him; they heard His Word, they felt His touch.

"I am thy shield, and thy exceeding great reward," was God's promise to Abram. And centuries later the apostle Paul reached out for the same high privilege, expressing the longing that he might know God.

Is it your longing that you may likewise know God? Make this your goal above all else. Rest on the finished work of Christ by means of which you are accepted in Him. Search the Scriptures, remembering that they speak of Him who is God revealed to man. Look beyond His blessings and gifts to the One who gives them. Seek His will in all things. Wait on Him in prayer. Do this with confidence for He has promised, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

Needed—Another Kind of Power

Writing in *The Saturday Review* for January 22, an issue devoted to "Atoms and Automation," Stuart Chase, economist and widely quoted author, has this to say about the march of technical progress.

"History," he reminds his readers, "in one definition, is the story of man's increasing ability to control energy—the energy which limits the material base of any civilization. If there is a dependable supply, it will release enough citizens from unremitting drudgery to do some thinking, to observe and invent, develop the arts and sciences, design some noble buildings, write some books."

Mr. Chase has, of course, touched here upon the key to an understanding to the dilemma of our age. Beyond a doubt man has advanced in his ability to harness vast stores of power. But unregenerate man has not advanced in the ability to use this power wisely.

This situation, of course, is widely recognized by those who fear misuse of power in warfare. The principle holds true as well, however, with regard to the use of leisure won by peace-time applications. What kind of thinking, what type of inventions, what further development of the arts and sciences, what kind of buildings and what kind of books will issue from unregenerate man as new sources of power provide time for all these things? The outlook is far from bright. Natural man has all too clearly shown the evil of his heart. Only a greater Power sufficient to change that heart can bring real betterment.

Atheism on the Air

Do atheists have a right to use of broadcast time to press their views? No doubt a rather steady pressure on

broadcasters is being exerted by those who would try to move the public toward unbelief. To the credit of those responsible, however, it should be said that only now and then to our knowledge are atheists permitted to air their opinions.

The most recent incident of the kind to come to our attention was the appearance over the British Broadcasting Company of Mrs. Margaret Knight, a lecturer in psychology at Aberdeen University. Mrs. Knight, who identifies herself as an advocate of "scientific humanism," recently advised British parents to tell their children that "most people think there is not really a devil," and that "some people don't think there is really a God any more than there is really a Santa Claus." While she acknowledged that there was a "real" Jesus Christ, she declared that "we do not now believe that He was the Son of God and a virgin, or that He rose from the dead."

It has been encouraging to read that Mrs. Knight's advice to parents, far from being swallowed with eagerness, roused such a storm of protest that the usual imperturbable BBC arranged for Mrs. Knight to share her final broadcast with a spokesman for the Christian view. One gathers from reports that some segments of public opinion, which might ordinarily lean in the direction of skepticism, found the implications of "scientific humanism" unpleasant indeed when confronted with her suggestions to parents.

The question still remains, however, as to whether freedom of speech demands that atheism be given a hearing. On the surface the problem is difficult. Freedom of thought and of expression are not lightly to be relinquished. On the other hand, atheism is spiritual poison which carries with it the seeds of moral as well as spiritual decay.

Actually the answer is not difficult. One man's liberty, it is readily conceded, must end where freedom begins to infringe on the liberty of others. If atheism were the kind of poison which could be bottled and sold over a counter, the American public would not for one moment countenance the use of radio to place it in the hands of users.

The only issue then is whether atheism is after all deadly to spiritual life. Christians know the answer. Though it may not discern the spiritual issues clearly, the secular public for the most part seems to realize that godlessness leads to moral decline, decay and national downfall. For those reasons alone, we should think long and carefully before sowing the seeds of such destruction.

Coming Next Month

EASTER AT THE GARDEN TOMB

Imagine Easter morning at the tomb in which the Lord may have been laid—worshipping there, seeing the tomb and the garden which surrounds it. Next month's article by tomb warden S. J. Mattar will take you there in mind and heart for a visit you'll long remember.

CHRIST PRE-EMINENT

Montague Goodman, British expositor and writer, is the author of a new series of six Bible studies on "The Pre-eminence of Christ." This outstanding series pointing to the One who is the pre-eminent subject of both Old and New Testaments begins in the April issue.

THE IMPACT OF THE BIBLE

"The most neglected area in American historical writing"—that's what Dr. Wilbur M. Smith said some time ago of the subject to which he devotes next month's entire issue of "In the Study." The topic: "The Influence of the Bible in American Life and Culture."

COMING IN MAY—Special issue on THE HOLY LAND AND ITS PEOPLE past, present and future. This will be an issue to read and keep.



Can We WIN

the War of Words?

By Kenneth N. Taylor

New hands are reaching out for literature—what will they be given?

CAN the world be won to Christ by our missionaries? Forty years ago it was thought so. At that time the watch cry of the student Christian world was "The evangelization of the world in this generation." Missionaries in unprecedented numbers were sent

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out and through the intervening years millions of new Christians have been reaped from the white harvest field. But now as that generation comes to a close, we need to realize that there are very few Christians today in comparison with the total population. In Africa, where about one-third of the evangelical mission forces of the world are concentrated, 4 per cent of the 198,000,000 souls are classed as Protestants. In Brazil,

where there is the fastest growing Christian community in the world, with the possible exception of some parts of the Congo, there are only 1,470,000 Protestants in a population of 55,772,000.

And the proportion is growing worse, not better. The population of the world is growing at a tremendous pace, with the net population increasing by the millions each year.

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*Through all the
long reaches
of eternity
the cross of the
Lord Jesus Christ
has been central
in God's thinking.
What does that cross
mean to you today?*



Shadows from the Cross

By Charles Ferguson Ball

TRY to direct your thoughts into the reaches of the past, beyond the time when the stars were made, and beyond the time when God scooped out the valleys where the seas rolled. Think back, if you can, before the angels were made and before seraph ever praised God, into that lone eternity when only God existed. Even then the work that Jesus finished on the cross was occupying the infinite mind of the eternal God. Jesus Christ, we are told, is the Lamb of God slain from the foundation of the world. Long before the earth was created, the great plan of salvation was on its way. Indeed, never was there a time in all the vastness of eternity (which is really the lifetime of God) when the cross was not central in the picture.

When Jesus was but a baby in Mary's arms, she was told that a sword would pierce her heart. This prophetic word, though veiled, points to the shadow of the cross at the very beginning of His earthly life. Later, as His earthly life was drawing to a close, Moses and Elijah appeared on the mountain with Him,

and our Saviour was transfigured. Then before the eyes of His disciples Jesus conversed with Moses and Elijah there on the mountain. What did they talk about? Did they discuss ways and means of making the world better and ridding it of its curse of slavery? Did they discuss social action and legislation? Did they concern themselves with how to outlaw war and rid the earth of this terrible curse? The Scripture record tells us that instead of any of these things they "spoke of his decease which he should accomplish at Jerusalem."

Very early in His life the Lord Jesus made reference to an hour that was yet to come—a supreme hour that had been on its way through all eternity. When His mother bade Him perform some miracle to prove His deity to the crowd He said, "Woman, what have I to do with thee? mine hour is not yet come." When His enemies sought to lay hands upon Him, we are told, He escaped out of their midst, and again the explanation is given, "because his hour had not yet come." But when He approached the cross and in the agony of Gethsemane bowed in prayer He said, "Father, the hour is come . . ."

Luke tells us that as His earthly min-

istry neared its close, "he steadfastly set his face to go to Jerusalem." But long before that, when the universe was only an intention, Christ had His face eternally set toward Calvary.

♦ In Europe there is a very famous picture of Jesus as a young man before the door of Joseph's carpenter shop. It is near dusk and He is stretching and yawning after the labor of the day. The horizontal rays of the setting sun are casting darksome shadows on the old wooden door behind Him. What kind of a shadow do you think is there? It is the shadow of the cross which He would shortly have to suffer—the shadow of the cross that comes out of the darkness of eternity and falls across God's world. "Just a picture," one might say. True, but there was never a moment in the life of the Saviour when He was not conscious of Golgotha.

It is well known that the epistles of Paul were written before the Gospels were in circulation. These epistles tell us next to nothing about the life of Jesus Christ; they do not give any narrative of His ministry, they say very little about His teachings. The thought of Paul's epistles are centered on the cross and

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the resurrection of Jesus. This was the theology of the early Church; this was its message even before the Gospels were written. Later the Gospels likewise gave much prominence to the events that took place at the cross. Where did the Gospel writers get this idea of the pre-eminence of the death of Christ? They must have received it from Christ Himself.

The cross is a great climax. All the dreams and hopes and promises of the centuries culminated there. All the long line of sacrificial ceremonies on Jewish altars ended there. All the promises of God were fulfilled there and His purposes were completed when on the cross Jesus in triumph shouted with a loud voice, "It is finished."

The cross was an altar. There is nothing plainer than that He gave Himself a ransom. In reality His life was not taken from Him, it was offered. Did not Jesus say to His accusers and to Pilate, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Ten thousand angels would have made short work of Pilate and the Romans, and the Jews who clamored for His crucifixion. But for the plan of God this would have happened.

The cross was also a great battlefield. On this battlefield all the powers of evil were massed against the Son of God. If you search the Scriptures from their earliest records up until the time of the Saviour you will discover that the devil tried in every way to keep Jesus from this moment. He tried it in the killing of the Hebrew children, when the Jews were in bondage in Egypt. He tried it in the days of Queen Esther in the massacre of God's people. He tried it in Judea when through Herod a decree was sent out that all the children under two years should be killed. He tried it in the temptation of our Lord in inviting Him to cast Himself down from the pinnacle. But all these attempts failed, and when the hour had come Jesus shouted with a cry of victory, "It is finished." God was satisfied and victory was won.

The cross was a great beginning. It was the starting point for the widest spiritual activity in the world. It was the very center of the Christian Church. It marked the beginning of new life for a great procession that has been unending down through the centuries. Black and red and white and yellow, they have marched out of every nation in the world singing:

*"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss."*

The cross is a pulpit. It has become a place of proclamation of the love of God. Arming us with this message, it

No Cross?

CHRISTIANITY without a cross is Christianity without a message. The cross is at the very heart of the great continent of Christian truth. There is no escape from it: it is central in the Bible, it is central in the Christian Church, it is central in our preaching. "I am determined to know nothing among you," said the apostle Paul, "save Jesus Christ and Him crucified." A church which does not preach the cross is a church without a message. Until men and women put their trust in the Christ of the cross it matters little what else they believe. Unless we make the cross of Jesus Christ central in our civilization, there is no hope for the future.

bids us become heralds, proclaiming the good news of redemption to the far corners of the earth. Here was the final proof of God's love for man. Here the Saviour laid down His life, the just for the unjust, that we might be brought to the Father.

✦ I cannot see how we can ever get rid of an atonement theology either in this world or in the world which is to come, for in this world Jesus was revealed as the Lamb of God slain from the foundation of the world, and in the next He is seen on His eternal throne, "a Lamb as it had been slain" (Rev. 5:6). I know no message for the present and no hope for the future except the message of the cross. If Jesus did not bring us salvation by His death upon the cross, there is nothing left for us but the blood that comes up to the horse bridles (Rev. 14:20).

Some will look askance at this and label it "the blood theology." Let us accept this gladly. Jesus preached it and told us He came to give His life a ransom for many. Disease is vulgar, but the physician who stoops to heal it and the nurse who bends over the patient with tender ministrations are not vulgar. There is nothing more vulgar than sin in all this world, but the Saviour who stooped to heal the sickness of our souls is not vulgar, and the sacrifice of His life in the shedding of His precious blood is far from vulgar. The cure for such a quasi aesthetic feeling is to hear Him say, "This is my blood, . . . shed . . . for the remission of sins."

What interest have you in this story? It was He or you who had to die. There

are some who say that this atonement of Jesus Christ was both foolish and futile. I would rather die than make that statement. Foolish? Paul called it, "the wisdom of God." Futile? The lives of millions of Christians give this the lie. These have seen how Jesus Christ died at Calvary for them and how receiving Him as Lord and Saviour has changed their lives as completely as the rising sun changes the landscape without.

The contemplation of these things compels you to a choice—a decision—a declaration. You must make your choice even as did the two thieves who hung on either side of the Saviour's cross. In those two men we are all represented. One man, realizing his own condition turned himself to the central cross and cast himself upon the Saviour, pleading for mercy. He believed the claims of Christ, and he surrendered his heart, and his life such as it was. The result was salvation. The other man hardened his heart, turned his back to the Saviour's death and said, so to speak, "I will have none of it." The result for him was eternity without God.

That is just a little picture of us all. Our eternal welfare depends upon our relationship to the central cross. The claims of Christ are just the same as they ever were. The appeal of the gospel is just the same as it has been from the very beginning. The love of God has never changed.

As you face God's love, demonstrated on a Roman gibbet, you must either say, "away with Him," or you must welcome Him. You must join those who hiss at Him, or you must say, "my Lord and my God!"

END



Can We Win the War of Words? Continued from page 13



Tract distribution in Korea. A U.S. service man becomes a missionary helper on a busy street corner with the aid of gospel literature . . .

In Latin America, for instance, where the population now stands at 150,000,000, *Time Magazine* predicts 500,000,000 by the end of this century—which is 45 years away. By that time it is predicted that the United States and Canada combined will have a total population of 250,000,000. We cannot but conclude that the economic and political role of the Americas will be drastically changed within the lifetime of many of us.

How to speed the light in view of the comparative slowness of our advance during the last century, and the great speeding up of the birth rate all over the world, is a problem that Christian strategists have been reconsidering. How can we quickly enter the slowly closing doors of Africa, the rapidly closing doors of India, and the comparatively wide open doors of Latin America? Much of the world is already behind curtains through which the missionary may not enter, and the proportion of the total population of the world still left open to missionary advance is now sharply limited, with many millions more scheduled to soon slip away from us in Southeast Asia.

To answer these important questions, missionary leaders are offering two conclusions:

One is that the missionaries cannot do the job alone. More and more emphasis is being placed by almost all missionary societies on training nationals to reach and win their own people, and to support and control their own churches and conferences. The emphasis has changed from winning converts to planting churches that are not supported or controlled by Americans.

The other conclusion is that one of the most useful forms of ammunition for

this world war is Christian literature—and that it is so scarce as to be a major tragedy and scandal, which must be quickly corrected.

Throughout the history of modern missions, especially since the days of William Carey and his printing presses at Serampore, some missionary societies and individuals have been wise in setting up printing plants and publishing houses, and are in the forefront of the pioneers of gospel literature experts in foreign lands. But all they are doing is little, they feel, in comparison with the new demand for Christian literature that now confronts them.

There are reasons for the surprising under-development of the world-wide gospel literature program. One is that so many people in mission lands have been unable to read. Dr. Frank Laubach, apostle of world-wide literacy, estimates that with the exception of Japan, nine out of ten people in the missionary fields of the world can't write their names. And there is little use printing gospel books for people who can't use them.

† But suddenly that situation is changing. The world's masters, prodded by Communism on the one side and men like Dr. Laubach on the other, have given out the new word to their people: "You must learn to read!"

And learning to read they are. Dr. Laubach and his team have visited sixty-four countries, and have made reading lessons for 239 languages and dialects with amazing results in teaching natives to read. In some languages it takes only a few hours. As a result, millions now read who couldn't read a year or two ago. And the literacy rate of the world

will now continue to rise steadily—with resulting great economic and political changes.

These new literates have almost no gospel literature to read. And in a few years it will be too late. Now they will read it—will read anything that is simple—will rejoice in reading it. Later, when others have flooded them, they will pick and choose and usually reject the religious in favor of the obscene, the communistic, or the secular.

Communism, of course, has not been so slow in getting on board. We have reason to believe that annually hundreds of thousands of tons of Communist literature, beautifully illustrated and full of promises, is going all through Asia and Africa, and in fact into almost every nation of the world, to soften opposition, silently win support and interest, and eventually, converts by the millions.

But there is encouraging news of expansion on the evangelical literature front also. In view of the rapid and world-wide literacy which constitutes one of the greatest opportunities that Christian missions have yet known, it is not surprising that missionary societies are edging slowly toward an all-out lit-

WHO WILL REACH THEM FIRST? ➔

Young Africans read down the pages of *Soviet Literature Monthly*. Above, African boys look with anticipation at a new issue of the Sudan Interior Mission's *African Challenge*. SIM Photos

Rapidly increasing world literacy is opening a new door of opportunity to missions—but others are eager to enter first!

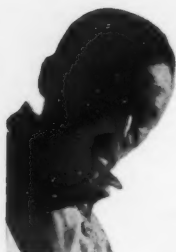


Note the persons reached and their first reactions to the gospel in print. Tracts are rarely discarded in missionary countries of the world.

erature assault. For instance, the China Inland Mission, as a result of a post-war policy decision, is greatly increasing its literature work with a fast developing literacy program through its Christian Witness Press in Hong Kong, as a key to the vast dispersed population of Chinese throughout Asia.

The Christian and Missionary Alliance has raised its annual literature budget from \$7,000 three years ago to \$40,000 this year. The Latin America Mission is operating a growing publishing house in San Jose, Costa Rica. It has a bookstore there, and another just opened in Panama. The Southern Baptists, long





**"The world will not wait for Christians
to catch up . . . the opportunity is now!"**

in the forefront in denominational literature, continue to expand their presses and distribution points. One could speak of the Africa Inland Mission with its printing presses and colporteur workers, and of many other missions, those regarded as faith missions and the denominational type, that are doing an equally aggressive job.

One of the most significant recent literature movements has been that of the Sudan Interior Mission, which has successfully published the *African Challenge* magazine in Nigeria, a magazine which has reached a circulation of 150,000 monthly. A few months ago, I had the opportunity of seeing this magazine sold on the streets of one of the cities in Nigeria, and was tremendously impressed by the active interest of those

who passed by and who bought twenty or thirty copies within a few minutes' time.

♦ This is one of the few times in evangelical history when we have found ourselves on the ground floor. Africa is largely a literature vacuum, with very little of any kind of reading material available in such form that it appeals to the newly-educated African. The average "man on the street" in Nigeria with its population of 28,700,000 is not yet used to the idea of going into a book shop, although there are many such shops doing a good business. But he is ready to buy a newspaper such as the African edition of the *London Times*, or the Sudan Interior Mission's *African Challenge*. Thus far there is no similar

Roman Catholic magazine and there is little competition, either secular or religious. The Sudan Interior Mission has begun translating its magazine into Hausa, and Yoruba is next on the list.

One missionary leader in Africa told me that in his careful opinion, a magazine like the *African Challenge* is so enormously useful that if a choice had to be made between the *African Challenge* and hundreds of new missionaries for Africa at this time, he would take the magazine. I think that Christians in the homeland ought to be thrilled by what is going on today in Nigeria from the Christian literature point of view.

Just west of Nigeria lies Abidjan in French West Africa, where Mr. Trevor Shaw, former editor of *African Challenge*, is beginning a similar newspaper style of gospel magazine in French for that vast area. The French Cameroons and the Belgian Congo will also be served by this French language paper, with its interesting, simply written articles on Christian truth as it relates to African life, plus news of the world, and many other features of great interest to the African.

Twelve full-time missionaries are now at work on the *African Challenge* magazine, along with several Africans, and it is expected that the staff will be increased considerably as the work expands. Similarly, a staff of full-time laborers will be working with Mr. Shaw on the French magazine in Abidjan. This is somewhat new in missionary work—that missionaries should be designated for full-time literature activity, just as the missions have previously des-

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Many workers share in the ministry of gospel literature. Left, a Japanese printer sets type; below, pressmen in India prepare a publication, and at lower right, a distributor in Mexico recommends a new publication in Spanish to a native worker.



Answers from the Upper Room

By J. Vernon McGee

*An hour of crisis . . . four men with
questions . . . and four replies through which hope and
strength and courage have flowed through the centuries*

WHEN we read the familiar words of John 13 and 14 we immediately find ourselves stepping into a room, the very air of which is tense with excitement. As we look at those present and hear the tender firmness of our Lord's voice, we realize that some of the priceless truths by which men must live are about to be uttered.

The Lord Jesus is dealing with those who are His own as He has never dealt with them, or anyone else, before. He is discussing things about which He has never talked. They sense that they are facing a crisis. Back of the black curtain in the upper room, Death is stretching forth her thin arm to reach our Saviour.

We see the Lord attempting to raise their thoughts from the lower to the higher plane, to lift them from the physical to the spiritual, from things that were at their finger tips to things too infinite for their eyes to see or ears to hear.

As the Lord Jesus Christ speaks, He is interrupted four different times by four of the disciples. These stand out from the others as they bring Him questions which had brought them to a feeling of desperation. Patiently our Lord answers those questions and lifts the little band to great spiritual heights in His answering.

✦ CHRIST has been saying, in effect, "I have been telling the Jews that I am going to leave and that they will not see me further, and now I want to say it to you for you are my disciples" (John 13:33). After telling them He is going

to leave them He adds, "There is a mark with which I want to brand you, so that the world will know you are my disciples. That mark is: *that you have love one to another.*"

This is a magnificent statement, but Peter only hears one thing—that He is going to leave them. Accordingly he is the first to interrupt the Lord.

"Lord, whither goest Thou?" he asks. "You say you are going away—where are You going?"

Have you ever seen a lad jump up from his playing on the floor to cling to his father's coat and ask, "Daddy, where are you going?" That is the question of a child, and Simon Peter, spiritually a child, is not going to sit silently and let the Lord say that He is going away.

"Where are you going?" he is asking. "I want to know."

Speaking to him as you would to a child, the Lord answers, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (John 13:36).

Then Simon Peter asks a second childish question, "Lord why cannot I follow thee now?" And then he adds: "I will lay down my life for thy sake."

✦ SIMON Peter has no notion where the Lord is going, but he wants to accompany Him. Three times he has gone back to his fishing boat before finally taking his stand and following Christ. Now he infers that just as he left his boat and was sincere in following the Lord, so is he now sincere in saying that he will lay down his life for Him.

There are many Christians who repeatedly have said to the Lord in their hearts, "This time Lord, I pledge to Thee to stand or die. I failed before, but you

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Dr. McGee is pastor of the Church of the Open Door, Los Angeles, Calif. "Answers from the Upper Room" is abridged from a message prepared for the recent Founder's Week Conference held at Moody Bible Institute in Chicago early in February.



your psychological needs

By Clyde M. Narramore

Learning and Gaining Knowledge

Another personal need is discussed this month by a Christian psychologist in the light of spiritual principle, as well as professional experience. Dr. Narramore serves as psychologist and consultant in research on the staff of the Los Angeles County Superintendent of Schools.



HEALTHY, wholesome personalities are not accidental. Those who enjoy good mental health, those who maintain a dynamic balance amid stresses and strains in life are people who at each stage of their life have had beneficial experiences. For years we have known that physical health is dependent upon hygienic practices. More recently we have come to realize that emotional and mental health are dependent on the fulfillment of psychological needs.

Most psychiatrists and psychologists agree that there are fewer than a dozen basic psychological needs, which when met, make for a healthy personality. One of the basic psychological needs is that of learning, understanding, and gaining knowledge.

People are happier and healthier when they have opportunity to satisfy their curiosity. Our personalities develop as we have good learning experiences. Those who have craved enlightenment and training, but who have never had the opportunity to learn, are usually frustrated. Other things being equal, those who have investigated and acquainted themselves with facts are more interesting and better developed individuals, able to meet the demands of life.

So many people grow up feeling that no one has time for them. These feelings may increase to the point that serious maladjustments develop, with resultant physical and emotional symptoms. I have frequently found that people who have become behavior problems, or who have committed sex crimes, have done so pri-

*There is a knowledge
that is wholly satisfying—
but it does not
come from man!*

marily because they never had opportunity to gain wholesome, factual information. Parents and teachers should create an atmosphere in which children may raise questions that trouble them. Even more important than our answers is the cordial, encouraging way we react to those who are inquiring.

Although our interests may differ sharply, we all want to learn. This basic psychological need for gaining knowledge is one of the characteristics that distinguishes man from those in the animal kingdom. God created man to think, to perceive the truth, to make decisions, and he is not happy unless he is learning.

Learning is big business. In civilized countries one of the major concerns of man is that of learning. There are many types of schools in session nearly every hour of the day and night providing training for infants, children, adults and the aged, to say nothing about the books, magazines, newspapers, and other media through which we also may learn. Multiply these by the many fields of subject matter, and you get some concept of the magnitude and the widespread effort to meet the basic psychological need of inquiring and gaining knowledge! Only recently I counseled with an elderly man who said, "If I had it all to do over again, I would get more education and training." Actually, he expressed the thoughts of thousands of his fellowmen. People are seldom satisfied with what they know!

Why do we have such strong desires

to learn? The answers are many. Most people feel that learning will bring happiness. Some want to develop their talents, to get better jobs, to have the admiration of friends, to control people, or to shape their environment.

Many others seek knowledge because they want to know the "why of life." They do not understand their role upon earth, or the God who put them here, so they pursue education in an effort to discover "truth" and the answer to the riddle of life.

The desire to gain knowledge is commendable. In His Word, God encourages us to learn and study. However, the mere acquisition of information and facts does not in itself make for happiness. While working on my doctoral dissertation at one of America's leading universities, I talked with many others who were completing requirements for advanced degrees. I knew a man who had worked tirelessly for his doctorate. He often spoke about the happiness which would be his upon completion of his dissertation.

When he finished I said, "Well John, how does it feel?"

His answer was typical, "I'm glad it's over, but it doesn't make me feel any differently."

John's learning was materialistic. It left God out. The needs of his heart and mind had really not been met, because only God could fully satisfy. The world is filled with such people.

The great strides made in education have not lessened the corruption of our society. The more we learn, the more clever we are at killing each other! "Our knowledge of science has clearly outstripped our capacity to control it," General Omar Bradley, the distinguished military leader, declared some time ago. "We have too many men of science; too few men of the Sermon on the Mount. The world has achieved brilliance with-

out wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we do about peace, more about killing than we do about living. This is our twentieth century's claim to distinction and progress."

When six Nobel prize winners, all top men of science from five nations, met recently in New York, they told the press, "All life is fighting, but science has nothing to give men to change their nature so that they will stop fighting wars."

But the greatest statements about human learning and knowledge have been made in God's inspired Book, the Bible. Describing people who live in "the last days," Paul says they are "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7).

There is, however, knowledge that satisfies the heart and mind of those who seek enlightenment. There is truth that every human being may find—truth that brings peace and happiness, that never disappoints the learner. This truth will not only satisfy the mind of the average person, but it will challenge the greatest intellect! In the Bible we learn that Jesus Christ, God's Son, is Truth, and that knowing and possessing Him, we have and understand all things which He has revealed to mankind.

A noted man once said, "To understand sin, its source, its consequences, and its conquest is to know the most important thing in life!" In order to understand the "why of life," we must first realize our own condition as sinners, unfit to stand in the presence of a Holy God. Then we can know that God sent His Son, Christ, to die on the Cross for us that believing in Him, we might be indwelt by the Holy Spirit, have a new nature, and possess eternal life. Truly, the "fear of the Lord is the beginning of wisdom." When we trust in Christ as our personal Saviour, we can know the joy and peace which belong only to those who are redeemed by His precious blood. Then we understand life! We have a Guide who is able to teach us all things.

Those who are led by the Holy Spirit can say with the psalmist, "I have more understanding than all my teachers: for thy testimonies are my meditation" (Ps. 119:99). The believer is never left to the mercy of man's vacillating knowledge. We can say, "I will bless the Lord, who hath given me counsel: my reins [inner self] also instruct me in the night seasons" (Ps. 16:7).

Knowledge and education springing solely from the minds of men is not adequate. We can search the libraries of the nations, gain all of the world's knowledge, and yet have the basic need of learning woefully unmet. Only after a man turns to Christ, is born again, and is living the dynamic Christian life, will he find this need fully met! END

March, 1955



BEYOND THE STORM

RUTH MARGARET GIBBS

Beyond the storm of winter glows a star—
That gleaming, burning light whose way is sure;
And now I know, though winter may be long,
Faith can endure.

Beyond the storm of winter there is yet
The rainbow of God's promise in the sky;
And now I know, although the storm be fierce,
Hope need not die:

For there, beyond the clouds, still shines the sun,
And light breaks through after tempestuous rains.
Look up, and find whatever else be gone,
God's love remains.



Living in the Light of Our Christian

By John F. Walvoord

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beseech you, brethren." Paul exhorts, "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves (I Thess. 5:12, 13). There was an unusual situation in this church at Thessalonica, arising from the fact that the church had been in existence only a few months. Every member was a new convert. Some of them had probably been saved on the same day, or during the same week, and God had called out a few of their number to be leaders.

Those chosen to be leaders had not had

seminary, or college, or Bible school training. They had what Paul had given them, what the Spirit of God had taught them in the days and weeks which followed their conversion. But God had put His hand upon some to be teachers and leaders, and some overseers of His people. Paul's message to this Thessalonian church is, "Give recognition to those who have the gift of leadership."

It is naturally difficult for two Christians who start out the same way and have come from the same background to recognize that one is more qualified than the other, as far as administering the Lord's work is concerned. Some may have

THE First Epistle to the Thessalonians is peculiarly a message to young Christians and deals with great Christian truths. It was sent by Paul to the little band of Christians in Thessalonica, whom he had won to the Lord during his second missionary journey.

Paul has discussed the great doctrine of salvation in chapter 1, the logical result of which is summed up in chapter 2 in the one word *service*. In chapter 3 and part of 4, the fact that we are set apart as holy to the Lord is presented under the subject of *sanctification*. Also presented in chapter 4 is the translation of the saints and, in particular, the security of our loved ones in Christ.

The Bible makes it very plain that judgment is coming upon a Christ-rejecting world, and there is reason to believe that this may be very near at hand. Chapter 5 emphasizes the safety of the believer in the face of coming judgment. Because we will be translated and caught up into His presence, we will not be here in the day of wrath. After this great doctrinal revelation, the epistle closes with a very practical note: what do others see in our Christian life?

✦ A rather unusual point of view is presented concerning our testimony toward those who are our spiritual leaders. "We

Dr. Walvoord, a recognized Bible expositor, is president of Dallas Theological Seminary.



The Early Herald

RUTH I. YORK

I heard a robin sing this morn
In snow and rain, in wind and storm.
I was surprised—could spring be near
That he would seek this atmosphere?
I'd thought of spring as far away
And this another winter day.

And then this thought came into mind—
Sometimes we humans are so blind,
So busily our paths we trod
We almost miss the plan of God.
Becoming all engrossed in things
I fear we lose the joy it brings
To stop and meditate and pray,
Yes — even on a busy day.

We look for Christ's return ere long
As unexpected as this song.
Let's keep alert, look up, and sing
For very soon it will be spring.
And be prepared, for it's not known
When He will come to take us home.

Our Lord's Return Testimony

Do you want a really rich

experience? Take a walk of fellowship

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Concluding a series

of Studies

on I Thessalonians

I Thessalonians 5

said of a leader, "Who is he to take a place of leadership in the church?" Paul is telling them to recognize people according to their ministry, not for what they are. Paul refers to the leaders as those "who are over you in the Lord," and indicates that they should know them in the sense of respecting them.

Christians are all alike in the sense that both the clergy and laity are on the same level. But the Bible also teaches that we do not all have the same gifts. Some people can teach, some can administer, some can help, some can pray. If a believer has gifts of teaching and of being a leader, other members in the church should recognize that fact and respond to these gifts and the exercise of them which God has given. The Thessalonians were exhorted to do this, and to accept the admonition given to them by those who teach.

✦ How carefully Paul expresses it! He does not say, "Accept them because they are unusually fine looking, or because they are well dressed, or because they have such fine gifts of oratory." But in verse 13 he exhorts, "to esteem them very highly in love for their work's sake." There were many things, no doubt, that were commendable about these leaders, but that was not the point. They were to be esteemed because of the work they were doing.

In other words, when we recognize that God is using a man, it is in the end a recognition of God and His sovereign choice, of divine grace and gifts, and not of the man himself. The glory must remain with God even though we recognize the instrument. We are to esteem them highly for their work's sake. While God expects us to be discerning and not to accept that which is contrary to the Word of God, any criticism should be in love and for the furtherance of the work of God. We are very definitely taught that we should esteem God's servants very

highly, even the humble ones, for their work's sake.

Then Paul adds, "And be at peace among yourselves." The relationship between recognizing leadership and peace is a very obvious one. It is impossible for any work of God to be run by everyone. There must be someone who is responsible for different parts. It is possible to have too many cooks in the kitchen. That is also true in the work of the Lord. We can have too many people trying to run the church.

We should recognize leaders and pray for them, at the same time being willing to follow the leadership that is given. Peace among ourselves requires also that each person do his own work and not the work of someone else, responding to the plan and program as God has led in it.

✦ OUR testimony to our Christian brother is discussed in verses 14 and 15. Paul encourages them and commands, "Brethren, warn them that are unruly." The word used here for *warn* is the same word used in verse 12 for *admonish*. It is the idea of warning in a sense of instructing or admonishing them, encouraging them to do that which is right. We are to admonish those who are unruly, who are not co-operating in the work of the Lord, who are doing the wrong thing.

Then Paul also tells them to "comfort the feebleminded," as we have it in the Authorized Version, or, better translated, "to comfort the feeble in spirit," or "the weak spirited." There are some who are discouraged very easily. All of us have had the experience of being very discouraged at times and of being greatly helped by an encouraging word.

We are also to support the weak. Some Christians are just weak; that is, they are easily led astray. They have not learned to let Christ support and encourage them. In this church of young Christians, they were exhorted by Paul to support the weak and at the same time

to "be patient toward all men." While some must have specialized treatment when it comes to patience, there is not a Christian living who does not need to have a little patience administered to him at times. Do not expect anyone to be perfect, but have patience whenever it is required. "Be patient toward all."

✦ In verse 15 a great Christian principle is stated: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." Someone has said that there are three standards: first, the standard of the heathen wicked world which does evil in response to good; second, there is the attitude of the so-called cultured world which is to do good toward those who do good to them; third, there is the attitude of Christian faith to do good to them who do evil to us. This is contrary to the natural man, it is contrary to natural ethics, but it is according to the Word of God.

The Thessalonian Christians are admonished here not to pay back evil for evil, not to try to get even, not to take things into their own hands. They were being persecuted for their faith and were having a hard time. How easy it would have been for them to "get even," as we say. But Paul said, "No, that is not the Christian way. The Christian way is to take evil and respond with good."

Certainly that is what God has done for us. God has taken the evil which resulted in the crucifixion of Christ, and in response to our sins He has done us good. He has given us grace, salvation, and hope in the Lord Jesus.

After a consideration of our testimony toward those who minister over us, and our testimony toward our Christian brethren, Paul goes on to speak of the most important of all—our testimony before God. The world can see only our outer life, but God knows our hearts, our attitude, and the real character of our spiritual life. Paul raises the ultimate question, "What does God think about us?"

[Continued on page 46]

✓ *students*

✓ *parents*

✓ *pastors*

✓ *laymen*



What Bible School Accreditation Means to You

By Staff Writer

Most of the people in our church probably would still be pretty hazy about Bible school accreditation if it weren't for Bill Wembley.

The Wembleys live down our street, and Bill quite often rides with us to church. He's finishing his last year in Orson high and thinking of enrolling in a Bible institute or Bible college next September. Naturally he's been checking up on schools around the country.

One of the first catalogs which came Bill's way made a point of the fact that the school it was presenting was accredited. That started him asking questions.

Bill and his family are wide-awake, so they knew how accreditation works in a liberal arts college or in a university. But they hadn't known of accreditation in the Bible school field.

On checking further they learned that accreditation for Bible institutes and Bible colleges was fairly new—that some schools were accredited and some were not. Some folk to whom they talked urged Bill to choose an accredited school, but others advised against it. "It's the same old thing," they argued. "A school starts out to be spiritual and

ends up by emphasizing head knowledge." Even Bill's pastor—who had noted the accreditation movement when it began a few years ago—found himself groping for good solid answers to some of the questions raised.

As it turned out, the answers to Bill's questions were neither difficult nor hard to find. His problem, however, shows how Bible school accreditation is more than one more detail for school administrators to handle. There are a number of times and places and ways in which it affects the individual Christian and believers as a whole.

Because accreditation of Bible institutes and Bible colleges is relatively new, and because on the surface it appears to be difficult to understand, let's take a closer look at what's involved, putting our findings in convenient question and answer form.

Perhaps the most logical question at the outset is:

1. Just what is accreditation?

In simplest terms accreditation is an effort to certify the training provided by schools which meet certain very definitely prescribed standards. The principle

is a common one. You rely on it when you look for the blue "U.S. Choice" stamp on the meat you buy, or the "UL Approved" label on a new electric appliance. Such stamps or labels in a store assure you that someone who knows the product better than you can hope to know it personally is saying that it comes up to recognized standards. Similarly, an accredited school is one which has been examined and is certified as meeting the standards of the accrediting organization.

2. Is such accreditation new?

No, the practice of accrediting liberal arts colleges and universities has been common for many years. The movement toward a program for accrediting Bible institutes and colleges, however, is only about eight years old. It began in 1947 with the organization of the Accrediting Association of Bible Institutes and Bible Colleges (AABIBC), representing at the outset some sixty evangelical schools.

3. Why do we have accreditation?

It has proved to be the most practical
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For more than four years, as author-producer of the Pacific Garden Mission broadcast, "Unshackled," Eugenia Price (top picture) has been writing the stories of men and women whose distorted, unhappy lives have been marvelously transformed by faith in the Lord Jesus Christ. *The Burden Is Light* (Fleming H. Revell Co., \$2.50), is Miss Price's own life story and the story of her friend, Ellen Riley, who was God's instrument in her conversion and has subsequently been her companion, co-worker and fellow Christian. The condensation which follows is from Part II and highlights the experiences of Miss Price's first months as a Christian—a year which opens with the good news that Ellen plans to leave New York to share an apartment with Eugenia in Chicago.

The BURDEN IS Light

By Eugenia Price

A Book Condensation

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THERE is one mansion-lined, shady street on the near northside of Chicago which is considered by everyone to be the most elegant street on the entire northside. Particularly is it considered to be the most elegant by those who live up and down it in mahogany-paneled "brownstones," balconied "smoothstones," large glass front "moderns" and old ivy-covered "bricks."

In answer to an ad which read "English basement, — Street, nothing comparable," I went to look with a friend who had many misgivings but knew how hard apartments were to find in Chicago in 1949.

The building was one of the loveliest

brownstones. Light brown stones, in fact, newly sand-blasted. And inside in the owner's apartment, my heart sang, "Thank you, Lord!"

It was beautiful. But my friend had seen the apartment for rent which was "comparable" to nothing, according to the ad. And as the owner, an altogether amazing blonde lady in riding breeches, gestured sweepingly for us to follow her "downstairs," I saw at once that only the "upstairs" had been given the remodeling touch that makes a run-down mansion an elegant home.

Downstairs there was "nothing comparable."

The blonde jodhpured-owner was doing



Chicago Skyline

Neither the purple rooster on the wall,
nor the amazing lady upstairs,
nor the days of fruitless job-hunting,
nor the pile of unpaid bills
could quench the joy of those first difficult,
bitter-sweet months as a new creature in Christ.

an admirable job of keeping my mind occupied with herself. But in spite of her high ability, I did see the "apartment." I should be ashamed to admit that I saw it because I signed a year's lease to rent it at \$125 per month! But I do admit I saw it and immediately leaped wildly and innocently at a completely wrong spiritual conclusion.

"This," I breathed to myself, "Is no doubt God's idea for me! I've been so high and mighty all my life, most likely He wants me to learn to live in peasant surroundings like this!"

There was one pipe-paneled, pipe-ceilinged room about 10 by 15 feet, of dark pocketbook brown with green and yellow candelabra (with flames) painted on one wall and a purple rooster on the other. Also around the crooked doorway which led to the adjoining bathroom were painted green ivy vines. Along one end, just following the refrigerator which one bumped always upon entering, ran the sink and stove of "the lovely modern kitchenette," as the owner called it with a half sweep of one hand and a full sweep of the other. At the end of the things that made up the kitchen there was one window which did not open at all. It was sealed shut.

"For your protection," she said, completely discounting air.

Adjoining the sealed window was a door. This did open to the outside on a "patio with definite possibilities." And there were "possibilities"—of calling a junk man to haul off a ton of stuff and then shoveling and sweeping for a matter of hours. Over these "possibilities" our only air would move into our little nest.

Passing through the bath to the second "room," the owner scraped her knuckles as she swooped through the rough brick entrance and struck gesture 2B, exclaiming throatily as she swooped:

"Look, isn't this quaint? Genuine brick walls!"

The old Genie Price would have let her have it and departed.

The new one, sincerely following her wrong "guidance," smiled warmly at the woman, felt genuinely sorry that anyone had to carry on like that, remembered when she was almost as obvious, made her Christian witness and said:

"I'll take it. My friend comes in from New York next week. We'll want to move right in."

Armed with two new paint brushes, and wearing "the whole armor of God," we began to splash white paint on our pocketbook brown walls. This was to be just the base coat to blot out some of the dingy brown and to liquidate the rooster and put out the yellow candelabra with flames. We cared not one whit whether the brush strokes were even or not, and so we drew big hearts with His Name inside them, printed Scripture on the walls and for two days the whole thing was, I think, fun even for Ellen who is not an extremist.

♦ Our friend, whom we nicknamed the "duchess," because "Mrs." was so inadequate, was as kind as her wealth would allow her to be. She liked us and we

★ ★ ★

Rejoice! God Is!

MARY B. WALL

If God were not, men might despair,
In grief that there was none to care.

With futile tears,
Beset by fears,
We might believe that chaos nears.

But oh, mankind, rejoice! God is!
Our world, our hopes, our lives are His!

★ ★ ★

really liked her. In her magnificent living room "upstairs" sat a Mason-Hamlin grand piano with a tone like the music Bach must have heard when he wrote. And our friend, the landlady, offered to allow Ellen to practice on it every day while she was off riding one of her three horses which she did every morning at 10:30.

We thanked Him from the depths of our hearts for this because it seemed so wrong for Ellen to be far from a piano for long. She and the Mason-Hamlin sat right over my head when I sat in my converted coalbin "office," but since I was converted, too, I trained myself to write and concentrate under varying rhythms and peddle thumpings. And during these times when Ellen was "up-

stairs" He was very close to me.

So was His enemy some days, and one morning I remember sharply. The desire to feel the dark escape of a northside bar at mid-morning rushed over me as I sat penned in the space behind my desk in my office with the ventilating fan to the furnace room and the "genuine brick walls." I got up to fly out the basement front door by the garbage cans, "our entrance," before Ellen came back downstairs.

But as I stood up Ellen began to play my special song. Like the Lord's own tears, the gentle, minor melodied music came floating "downstairs" to haunt and to hold me to His side:

*"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame."*

*But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came."*

Sidney Lanier's "little gray leaves" being kind to Him always melted me. And when Ellen began to play it through again, more strongly this time, I fell on my knees by my damask-cushioned vanity stool where I prayed alone, and wept and wept and wept at what I had almost done.

♦ THE most I had to contribute to our establishment in a material way my mother and dad had given me. The first month's rent, the moving bill, and some of our furniture. Having closed my office abruptly, I walked out of it loaded with debts. They didn't seem so bad to me because I had had them around for a long time, but I could see Ellen steady herself when I looked up from a pile of past due bills and said:

"Oh, yeah . . . here's another one I'd forgotten. One hundred and forty dollars to Union Livery for my June, July and August service."

"What's that one that fell on the floor, Genie?"

"Oh, lemme see— Oh, yeah—Adolph. This is one I thought I wouldn't bring up right away."

"Liquor bill?"

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In the Study

By WILBUR M. SMITH

An Early Anticipation of St. Paul's Great Statement Regarding the Inspiration of the Scriptures

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Dr. Smith

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RECENTLY in teaching the Book of Job, I became intensely interested in the famous words of Elihu, "There is a spirit in man, and the breath of the Almighty giveth them understanding" (32:8 A.S.V.). The Revised Version varies here in only one word, where *breath* is substituted for *inspiration*. Turning to the (Greek) Septuagint text, I found the last clause to be as follows: *pnœ de pantokratoros estin e didaskousa*. The second noun of this sentence simply means "all powerful," a word used as a title for God, and generally translated *Almighty* in seventeen different places in the Book of Job alone—the same word used by the apostle John as a title for God, in Revelation 1:8. The first word means blowing, blast, breath, as in 27:3, 33:4, 37:10, et cetera. So we might translate this "the breath of God," or even "the spirit of God." This initial word *pnœ* is significantly used in Acts 2:2 for *wind*, and in Paul's great Athenian speech for *breath* (Acts 17:25).

The moment I saw how this Greek text read, I could not help but think of a similar conception in the greatest single statement concerning the inspiration of the Scriptures which

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March, 1955

we have found, one might say, on the last page of any epistle that ever came from the mind of the great apostle Paul. The text is well known to every Bible reader. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (II Tim. 3:16).

All students of the New Testament are aware, of course, that the phrase "given by inspiration of God," is in the Greek text, a single word—*theopneustos*. If we break up this word, we find the first two syllables to be the word for God—*theos*; the major part of the word is a participial form of the word *pneuma*, which occurs scores of times in the New Testament with a number of different and important meanings. Thus, for example, when our Lord said, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8), the word "wind" here, and the word "Spirit" are both in the original this one word *pneuma*. So, as Job speaks about the breath of God, so does the apostle Paul speak about the Scriptures being God-breathed. Indeed, this word "Spirit" forms the center of the English word found in both of these passages—*inspiration*. Thus what Elihu said is exactly what Paul said, with this exception, that with Paul the reference is to the writings of the Word of God, which is not true of what Elihu says.

But there is even greater significance to the Greek text of this ancient book of Job. Paul says that the inspired Scriptures are profitable for four things, the first of which is *doctrine*, or as the Revised Version has it, *teaching*. The Greek word here is *didaskalia* which is just another form of the very word we have already noticed in this Greek text of Job 32:8. We can almost say then that the first half of Paul's great statement concerning the inspiration of the Scriptures is, both in word and in thought, what Elihu expressed possibly as far back as the days of the patriarchs. I have not seen a reference to Job 32:8 in any commentary on this third chapter of Paul's second letter to Timothy.

A Dangerous Principle for Interpreting the Word of God

ON BOTH sides of the Atlantic, I believe it is commonly acknowledged that the outstanding conservative Introduction to the Old Testament of this generation is that by Dr. Edward

J. Young, professor of Old Testament at Westminster Theological Seminary, whose friendship I have enjoyed for some time. One of the many testimonies to the pre-eminent value of this work is the fact that in the new and very significant one-volume commentary on the Bible published by the Inter-Varsity Fellowship of England, it is more often quoted, approvingly, than any other one work in this field. Furthermore, Dr. Young is a professor in a seminary which has produced the only volume on the subject of inspiration from a conservative viewpoint that has appeared during the last fifteen years—carrying on the great tradition of Warfield and the Hodges.

Professor Young's books have given me help in many places, and will continue to do so, but I must say that I was astonished in studying his valuable *The Prophecy of Daniel, a Commentary* (Grand Rapids: Eerdmans, 1949) to note that at the end of his thirty-page discussion of the very difficult but equally important passage on the seventy weeks of Daniel (9:24-27) he takes the following position:

It appears that the principal emphasis is not upon the beginning and ending of this remarkable period but upon the mighty events which were to transpire therein, events which have wrought our peace with God. The passage is Messianic through and through. Well will it be for us, if we too, in our study of this supremely important prophecy, place our emphasis, not upon dates and mathematical calculations, but upon that central Figure who was both anointed and a price, who by being cut off has made reconciliation for iniquity and brought in the only righteousness that is acceptable with God, even His own eternal righteousness (p. 221).

At the time I read this, I let it go as just a most unexpected avoiding of the actual problem of the text.

Now Dr. Young follows up this earlier large work on Daniel with a smaller volume, quite learned, *The Messianic Prophecies of Daniel* (Eerdmans, Grand Rapids, 1954) in which he enlarges upon this earlier statement. He prepares us for what he is going to say about some things in this passage by affirming that in the vision of the four beasts (ch. 7), "the number ten need not be pressed but is rather to be taken as a round number," though he admits that this vision of Daniel "includes in one glance all human history from the beginning of the Roman Empire until the return of Jesus Christ from heaven" (p. 42). He reiterates the same idea when he says that the phrase, "a time and times and the dividing of time," should be taken "as a symbolical reference," whatever that might mean. We must now turn to his interpretation of the seventy weeks, or rather of the numbers in this passage. He quotes the famous Lutheran Old Testament scholar Leupold and accepts his view that:

"Seven" has always been the mark of divine work in the symbolism of numbers. "Seventy" contains seven multiplied by ten, which, being a round number, signifies perfection, completion. Therefore, "seventy heptads"— 7×10 —is the period in which the divine work of greatest moment is brought to perfection." Consequently, since these numbers represent periods of time, the length of which is not stated, and since they are thus symbolical, it is not warrantable to seek to discover the precise length of the sevens. This cannot be done, nor, for that matter, can the length of any of the individual sevens be discovered or determined (p. 56).

It is generally held by most commentators that these seventy sevens are 490 years, and that this period of nearly five centuries begins with one of the permissions of the Persian kings for the children of Judah to return to their land, and that the period of sixty-nine sevens, or 483 years, terminates with the cutting off of the Messiah, that is, His death. As to the last seven-year period, there is a disagreement among Old Testament students. Some believe that it has been completely fulfilled in the past, though exactly how, is a disputed point. Others believe that this seven-year period awaits fulfillment at the end of this age. Professor Young vigorously denies this latter view, and criticizes the writings of Dr. Scofield, Dr. Gaebelin, Dr. Ironside, et cetera, who set forth this view. Of course, he has a right to criticize their views, but what does he put in place of that? One is amazed to read such words as these: "We do not believe that it is possible to tell exactly

when the period of seventy sevens comes to an end. . . There is a vagueness about the terminus a quo of this period which simply stands as an annoyance to those who must work out everything to the exact date." Then, we come to the most amazing statement of all: "According to Daniel, the important matters are not the beginning and end of this period, but the remarkable events which took place within. . . When the seventy sevens were completed, so also the six purposes of verse 24 were accomplished" (pp. 82, 83). Throughout this book, Professor Young calls attention to the exact spelling of Hebrew words in Daniel's text and their meaning, he insists on the gender of certain words as masculine and not feminine, et cetera, et cetera, all of which is important. But when he comes to these last four verses of Daniel 9, he says everything is important here except that which Daniel emphasized more than any one thing! Once Daniel refers to *seventy* weeks, twice to *sixty-two* weeks, once to *seven* weeks, once to *one* week, once to the midst of the week—six numerals in four verses—more than are found in any other prophetic passage in all the Bible! But, says Professor Young, these numbers are not important. The position is most preferable of taking these numbers literally, and attempting to find out specifically what they mean, than to say they are vague and we should not insist upon their literalness and come to the conclusion that we do not know what they mean. When anti-premillennialism is forced to this position, there is an inevitable weakening of the doctrine of the inspiration of the Scriptures. In one point here, the author is not quite fair with his readers. From pursuing these pages, one would gather that perhaps the idea of a postponed seven-year period was modern, in fact, less than a century old, but we should never forget that the first exposition of this passage in the early Church in the second century set forth this very view that this last period is to be placed at the end of the ages when Antichrist shall appear! So says Irenaeus in his famous work, *Against the Heresies* (ch. XXV).

The Greatest Preacher of Them All—George Whitefield

As a supplement to the discussion of the major works on the history of preaching in our language, which appeared in these columns in the January issue, I think it appropriate to say something in particular about the greatest preacher of them all, George Whitefield.

Professor Dargan says at the beginning of his treatment of George Whitefield in the work we reviewed, "The history of preaching since the apostles does not contain a greater or worthier name than that of George Whitefield (1714-1770)." During a few days of vacation from the daily grind, I was able to read for the first time the two-volume life of the Rev. George Whitefield, by L. Tyerman, who also wrote the most exhaustive biography of John Wesley yet produced. This work, published in 1877, has proved the greatest blessing to my soul of any biography I have read since Barbour's marvelous life of Alexander Whyte. A word or two on Whitefield's preaching will be appropriate here. Whitefield lived to preach, above any other man of his day—and he lived among giants. This was his main work, and he allowed nothing to interfere with it. This one thing he did. Before he was thirty years of age, Whitefield wrote to a minister in London, "It is observable that there is but one thing in Scripture which we are commanded to do out of season—preaching." It is estimated that he preached something more than eighteen thousand sermons, continuing right up to the last day of his life. When we remember that he spent many months on the Atlantic Ocean, making seven visits to America, and spent many other days riding horseback from city to city, during which times he could not preach, we know that on some days he must have preached three or four times. For example, writing from Edinburgh in 1742, he said, "I arrived here last Saturday eve-

ning from the west, where I preached all last week—twice on Monday, at Paisley; three times each day, on Tuesday, Wednesday, at Irvine; twice on Thursday, at Mearns; three times on Friday, at Cambernault; and twice on Saturday, at Falkirk, on my way to Edinburgh."

Crowds attended Whitefield's preaching such as perhaps had never been seen before in all of Christendom. This was true both in England and in America. A contemporary writer said, "It is a remarkable fact that considering the sparseness of the American population, the crowds attending Whitefield's preaching were perhaps unparalleled in the history of the Church of Christ." At times he would speak to more than twenty thousand people in the open air, and this without any public address system.

In the sermon preached by John Newton at the time of Whitefield's death we find these words: "I have had some opportunities of looking over the history of the Church in past ages, and I am not backward to say that I have not read or heard of any person, since the days of the apostles, of whom it may more emphatically be said, 'He was a burning and shining light,' than of the late Mr. Whitefield. If anyone were to ask me who was the second preacher I ever heard, I should be at some loss to answer; but in regard to the first, Mr. Whitefield exceeded so far every other man of my time that I should be at none."

No one will ever be able to estimate the ultimate consequences flowing from this marvelous preaching of the gospel to millions of souls, but Dr. Abel Stevens, one of the best church historians of a century ago in this country, in attempting to sum up the more notable results in America, said:

The "Great Awakening" here had commenced before his arrival, but it was comparatively local, and its visible interest at least had mostly subsided. Edwards and some of his ministerial associates were yet praying and writing respecting it in New England; and the Tennents, Blairs, Finley, Rowland, and others, were devotedly laboring, in detail, in the Middle States, against the moral stupor of the times; but Whitefield's coming at once renewed the revival and gave it universality, if not unity. He alone of all its promoters represented it in all parts of the country; and, at every repeated visit, renewed its progress. In the South, he was almost its only laborer. His preaching, and especially his volume of sermons, read by Morris, founded the Presbyterian Church in Virginia; for, before that period, there was not a Dissenting minister settled in the colony. In the Middle States, Whitefield's labors had a profound effect. He was an apostle to Philadelphia; he rallied around him its preachers, and stimulated them by his example. In New Jersey and New York, he exerted a similar influence; and the frequent repetition of his visits through about thirty years did not allow the evangelical interests of the churches to subside. The ministers in the Synod of New York more than tripled in seven years after his first visit. In New England, the effects of Edward's labors were reproduced and rendered general by Whitefield's frequent passages. One hundred and fifty Congregational churches were founded in less than twenty years; and it has been estimated that about forty thousand souls were converted in New England alone. The effects of the great revival, of which Whitefield had thus become the ostensible representative, have been profound and permanent. The Protestantism of the United States has taken its subsequent character from it; and the "Holy Club" at Oxford may be recognized as historically connected with the evangelical religion of all this continent.

And what was the character of this preaching? In a concise paragraph the biographer says, "It is difficult to account for Whitefield's enormous popularity. There is no genius, no learning, no elaborate exposition, no profundity of thought, no embellishment of language, no anecdotes, no dramatic illustrations. . . . But notwithstanding all this, Whitefield's popularity was unequalled." If one has been carefully reading the British papers recently in their reports of Billy Graham and the great London Crusade, he will know that some of the comments on Graham's preaching are almost word-for-word what we have here.

March, 1955

Significant Statistics on Religious Conditions in Europe

A NEW volume has recently appeared from the Friendship Press of New York, entitled, *Report from Christian Europe*, by Dr. Stewart W. Herman. The author speaks with authority. For some years he was pastor of the interdenominational American Church in Berlin. At the conclusion of the second World War, he was engaged in Geneva in the program of Christian relief and reconstruction sponsored by the World Council of Churches, and in 1948, became director of the Lutheran World Federation Service to Refugees. Dr. Herman has lived in France, Germany, England and Switzerland, and has traveled through most of Europe and the Near East.

His statistics regarding the Protestants in Latin Europe need to be recorded here, so we can lay our hands upon them now and then. In all of Portugal, Spain, France, Belgium, Italy and the French cantons of Switzerland, or in a combined population of 128,000,000, there are only 1,600,000 Protestants. Omitting France and Switzerland, the total number of Protestants in the remaining four countries is 114,000, in what the author calls an ocean of 86,000,000 Catholics. He then significantly adds, "Multiply the latter figure by two and you obtain approximately the present United States population; multiply the former figure by two, and you can imagine how much of an impact 228,000 Protestants would be able to make on the whole of the United States if it were solidly Roman Catholic."

In the so-called liberal Catholic countries, such as Belgium and France, Dr. Herman reports that, "No tremendous inroads have been made upon the Roman Catholic population. Viewing this obvious fact solely from the standpoint of general expediency, ordinary tolerance and good public relations, one wonders why the Roman Church is at such pains to oppose the Protestants in Italy and Spain."

While the book is not pessimistic, it frankly acknowledges the depth and terrifying nature of the problems that face mankind. Toward the end of the work, the author makes this statement:

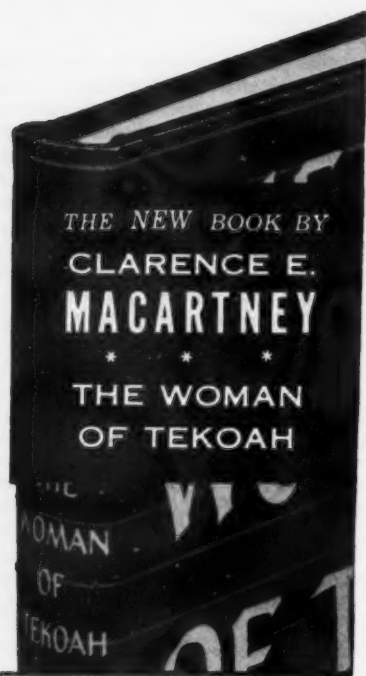
Looking back over these few postwar years, nothing seems to have turned out as we had anticipated. This applies also to our Christian hopes for the postwar world. None of man's spiritual problems has been permanently solved, although in some instances they have been superseded by other problems of even greater perplexity and urgency. Instead of moving at a headlong clip over some well-paved surface toward permanent peace (as some had hoped) or toward complete chaos (as some had feared) we seem to be condemned by Providence—perhaps for not being able to decide which of the two goals we seek—to continue stumbling across the broken country of confusion . . .

Christian history, right in Europe, reveals several junctures at which total destruction seemed imminent but never materialized. On the other hand, the history of the Church in so-called Bible lands and in North Africa, or in the old Japan, to say nothing of the new China, plainly indicates that our towers of Babel can be utterly thrown down; floods of wrath can cover the earth; even our Jerusalems are not indispensable to God. Europe certainly holds no divine guarantee that it will survive this century in its present form.

(The above paragraphs are quoted with the kind permission of the publishers, the Friendship Press, of New York.)

Some Phenomena of Nature in the Apocalypse in the Light of Modern Science

THE subject of natural phenomena looms large in prophetic literature, both in the Old and New Testaments, and raises a great many problems, and has given rise to an extensive literature, some of which is quite fantastic. Erroneous inter-



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pretations of certain strange phenomena in the heavens have cluttered up prophetic literature for centuries, and have led people to believe that they were living at the very end of the age. The whole subject needs reinvestigation.

The other day, I came upon a reference to an article by R. E. D. Clark, which I had not read previously, appearing in that invaluable annual work, *The Journal of the Transactions of the Victoria Institute* (Vol. LXXIV, 1942). Since perhaps most of my readers do not have this volume available to them, I take the liberty of quoting from the article, without any comment. I am not saying by this that I agree with everything that is here set forth; but the author has gathered data which will not be easily found elsewhere, and it is worth filing away. These paragraphs are being quoted by the gracious permission of the editors of this journal:

It seems obvious that an ocean of blood must be a metaphor for war and death. However, we must remember that the mysterious appearance of blood, or what looks like blood, has been recorded again and again in the pages of history. Homer (*Iliad*, 16, 459) mentions "bloody raindrops"; the Nile was turned to blood in Egypt; Eugenius IV, Paschasius Radbert and many others have told of instances of the so-called "bleeding host," while the same thing figured in the witchcraft trials (e.g., that of Abigail Williams in the Salem trials of 1692). Red patches on the ground resembling blood, blood-like snow in the Alps, blood apparently falling from the sky (reported, for instance, by Professor Brun, of the University of Geneva, in 1880), large patches of blood-like water in the Red Sea, and countless other instances of a like kind have also been reported again and again in modern times.

These extraordinary appearances are no longer regarded with the disdainful incredulity which they once occasioned. The "bleeding host" was apparently due to *Bacillus prodigiosus*, which grows very well on stale bread and manufactures a brilliantly-colored chemical material named *prodigiosine*, the chemical structure of which was unraveled in 1934. A number of other red plants have been described, and are said to have been responsible for some of the other effects—such as *Palmella sanguinea* (causing red patches on the ground); *Protococcus nivalis* (red snow); *Protococcus fluvi-alis* (from the sky) and the so-called "red wool" algae responsible for red patches in the Red Sea. No doubt one of these, or some similar organism, was responsible for the change which took place in the Nile in ancient times. In addition, the purple sulphur bacteria are worth mentioning. Many varieties of these are known to bacteriologists, some of which are capable of living in air. Some species of these bacteria are quite remarkably adaptable. They have been known to thrive even in saturated salt solution, which kills nearly all forms of life, as well as at temperatures as low as freezing point or as high as 80° C.

Nature, moreover, can use red pigments of photosynthesis instead of green chlorophyll, and the replacement of green marine plants by red ones would not therefore be impossible. Even

among large plants, many tropical seaweeds are red in color.

There is then nothing incredible in supposing that, as a result of a "sport" among the numerous minute red organisms, one will suddenly turn up which, for a while, will be able to adapt itself to conditions on earth in an extremely satisfactory manner, and thus spread to an alarming extent. In the early stages it will doubtless be carried from place to place by winds, should violent atmospheric disturbances be common, and so appear to drop from the sky ("cast upon the earth," Rev. 8:7). Then, later on, after the first asteroid fell into the sea, it would be able to establish itself over that part of the ocean which had been made sterile, for floating plankton over a wide area would be destroyed by the sudden rise in temperature. Conditions would, in short, be ideal for the temporary establishment of a single virile organism, and if a minute red photosynthetic plant was in the process of being scattered over the earth by storms, we might almost predict that it would be the first to reach the now sterile part of the sea and establish itself, making the water red and thick with the organism. . . .

As this goes to print I have just come across a remarkable passage by the well-known biochemist Professor J. B. S. Haldane (*Daedalus or Science and the Future*, 1924, p. 61). Haldane suggests that one day an organism, bred in the laboratory and of "intense purple" color, which he calls *Porphyrococcus*, may escape into the sea making it purple. Here is a sentence from his "prophecy": "For two months the tropical Atlantic set to a jelly, with disastrous results to the weather of Europe."

It is interesting to note that the red unicellular organism *Goiniaulax catenellia*, which is exceedingly poisonous, sometimes occurs in the sea, especially round the coasts of Japan. At the present time it has spread widely over the west coast of the American continent giving the surf a red color, and has caused death both to birds, animals and men (*Science News Letter*, June 6, 1942).

A Valuable, Interesting Book on Jerusalem and Its Temples

FOR a long time I have been suggesting that the significance of the Temple in biblical prophecy has never been adequately investigated. It is prominent in the Book of Daniel in relation to the abomination of desolation; it occupies a large section of the Book of Ezekiel; it is referred to in our Lord's Olivet Discourse; again by the apostle Paul in his Second Epistle to the Thessalonians, and is mentioned more than once in the Book of Revelation. I remember with what eagerness I called for two or three books regarding Jerusalem and prophecy when doing some research in the British Museum in the summer of 1952, only to find that the works were of no real value at all. There are many important books on Solomon's Temple and the temple of Herod, as well as some large volumes on

Ezekiel's Temple, but co-ordinating the mass of data on the Temple in relation to prophecy, past and future, is a task which has not been completed, as far as I know.

A good preliminary attempt here has been made by the curator of the Biblical Museum in Sussex, in a small work excellently illustrated from models made toward the close of the last century by the late Mr. J. A. Tenz. The book can be obtained from the Biblical Museum, Limmer Lane, Felpham, Bognor Regis, Sussex, England. (Available in the U.S.A., from Philadelphia Bible Institute, 1800 Arch St., Philadelphia, Pa.) The price is only \$1.00, and I would encourage my readers to send for it at once.

Magazine Articles of Major Importance

Israel Exploration Journal, Vol. IV, No. 3-4, 1954, "The Walls of Nehemiah," by M. Avi-Yonah, pp. 239-248. Dealing with Nehemiah's account of the restoration of the walls of Jerusalem, this article contains information that must be reckoned with in the reconstruction of the ancient city.

His, December, 1954, "Tozer: A Prophet for Our Times," by Timothy Fetter, pp. 7-9.

United Evangelical Action, November and December, 1954, "Evanston, 1954," by James DeForrest Murch. In my opinion, this series of articles is the most important critical survey of the recent World Assembly in Evanston that has yet appeared.

The Saturday Review of Literature, December 4, 1954, "The Novelist and Christ," by Alan Paton and Liston Pope. This forms the leading article in our most important literary journal. The larger part of the article is devoted to a consideration of those novels which attempt to tell what Christ would do if He came back to this earth. Toward the conclusion of the discussion, the authors make this significant statement: "One must finally declare that the attempt to tell a story of the reappearance of Christ has been unsuccessful in most instances from both the theological and literary points of view, but the theme is of such importance to the world, and of such challenge to the imaginative artist that it is not likely to be abandoned . . . Christ is too complex and paradoxical for easy treatment in any of the traditional literary forms."

The Christian Century, December 15, 1954, "At the End of the Marian Year," by Thomas Boslooper, pp. 1514-1516.

Westminster Theological Journal, November, 1954, "Calvin's Doctrine of Creation," by John Murray, pp. 21-44.

The Saturday Review of Literature, December, 1955



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cember 18, 1954, "Christ vs. Socrates," by Reinhold Niebuhr.

Theological Studies, December, 1954, "The Literary Characteristics of Genesis 2-3," by John L. McKenzie, pp. 541-572; and "St. Cyril of Jerusalem and the Alexandrian Heritage," by A. A. Stephenson, pp. 573-593. (St. Cyril, Bishop of Jerusalem, is one whose writings should be carefully studied by all interested in the prophetic views of the early Christian Church.)

The Christian Scholar, December, 1954. This issue is filled with good things. Not wishing to extend this column, I just mention some of the titles of the articles: "Christian Education in Today's World," "Divine Purpose in Human History," "A Christian Approach to Literature," "The Modern Conception of the Universe and Christian Faith," "Biological Development of the Christian Doctrine of Man."

The Listener (London) November 25, 1954, "Discoveries About the Old Testament," by H. H. Rowley, pp. 898-890. This is the first of two significant articles on the Dead Sea Scrolls, with some helpful illustrations.

Life, December 20, 1954, "The Starry Universe," by Lincoln Barnett. This is the most comprehensive discussion, with illustrations, on the new conception of our vast universe that has appeared in

any periodical for the average reader; and inasmuch as the Bible is filled with references to the heavens, and the doctrine of the creation of the universe is one of the major facets of the Christian faith, every Bible student should secure this article and more or less master its details.

Looking Forward

Among the subjects which will be dealt with in the coming months are:

The Literature of Speaking with Tongues

Early Theological Seminaries in America

The Non-Christian Position of Arnold Toynbee

Some Notes on the Life of Lloyd Douglas and his Book, *The Robe*

Turning the Pages of Spurgeon's Once-famous but Now Almost-forgotten Periodical, *Sword and Trowel*

Suggestions for Beginning the Study of the Book of Genesis

The Most Exhaustive Survey of Prophetic Literature in Our Language

Watchman, what of the night? I heard a voice from heaven saying, Blessed are the dead which die in the Lord—that they may rest from their labors.—Isaiah 21:11, Rev. 14:13

A Defeated Foe

By Carl Armerding

SOME years ago I was standing before the cage of a wildcat in the zoo of one of our large cities. As I stood there wondering just what good purpose a wildcat might serve, an attendant entered the cage through a door on the opposite side. He had nothing in his hands but a broom. Carefully closing the door, he proceeded to sweep the floor of the cage.

The shivers went down my spine as I saw him in there alone with that wildcat. So far as I could tell he had no weapon with which to protect himself in case of an attack. But he seemed not to be afraid in the least and went about his work.

In spite of his composure, I supposed that when he got to where the cat lay he would treat him with the utmost respect. But nothing of the kind. When he got near the beast, he gave him a shove with the broom to make him get out of the way. The wildcat made no response except a disapproving hiss, after which he lay down in another corner of the cage.

"You certainly are a brave man," I said to the attendant.

"No, I ain't brave," the man answered, continuing to sweep.

"Well then," said I, "that cat must be tame."

"No," he answered, "he ain't tame."

"Well," said I again, "if you are not brave and that cat is not tame, then I cannot understand why he does not attack you."

The man chuckled. "Mister," he said, "he's old—and he ain't got no teeth."

"Be sober, be vigilant," the Scriptures tell us. "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). But the Christian has no need to fear him, not because he is suffering from the effects of old age, but because he is already defeated. Our Lord Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31).

Nevertheless, he may seek to terrorize us at times with his roaring. But we can always pray as did the Psalmist, "Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly" (Ps. 3:7). Thus may we resist him "steadfast in the faith" (I Pet. 5:9). And faith claims the victory before the battle begins.

END

Can We Win the War of Words?

[Continued from page 18]

ignated medical doctors and teachers and other specialized personnel.

More mission societies are now pointing out the need for setting up publishing plants and staffing them with experts, if we are going to take advantage of the new opportunity which is suddenly before us. In view of the great demands upon missionaries everywhere, it doesn't work to ask them to "help as they have time" on literature projects. Because of prior responsibilities little can be done. Only full-time literature workers can get this work done on any satisfactory basis.

In addition to the reading Africans, people in other parts of the world are finding high interest in Christian literature. It is almost unbelievable to see how the Christian population down in Brazil has grown in forty years from 50,000 to the present figure of more than 1,000,000. I stopped in the Bible store at Sao Paulo and asked how many Bibles were sold there in a year's time. My estimate would have been four or five hundred copies, because the store I was visiting was smaller than our Moody Bookshop in Chicago's loop, which is doing a good business selling about 1,000 copies a year. But in this little store in Brazil there were 20,000 complete Bibles sold last year, 10,000 New Testaments, and about 50,000 portions of the Word. Those in charge told me that it was hard to keep enough Bibles on hand to meet the demand. Yet in Brazil there are few tracts, no adequate Bible concordance or dictionary. The Southern Baptists, the Evangelical Union of South America, and others have been doing a good job of publishing in Rio de Janeiro, but more Christian literature is badly needed and in a hurry.

Down in Rosario, Argentina, is Norman Lewis and his paper *La Voz*, which is published at the rate of 75,000 copies a month. This is a four-page paper that is widely distributed in Argentina, and plans are now under way to have it published simultaneously in several other Latin American countries, so that its circulation and usefulness can be greatly expanded.

This is a day to publish the glad tidings. The world will not wait for us to catch up with it. Here in the great storehouse of America is Christian wealth enough to flood these countries with tracts, to send out millions of evangelical books and magazines. Here is "a tide in the affairs of men, which, taken at the flood," can materially aid in furthering the lagging task committed to us by the Great Commission. God grant that we will do it . . .

END

March, 1955



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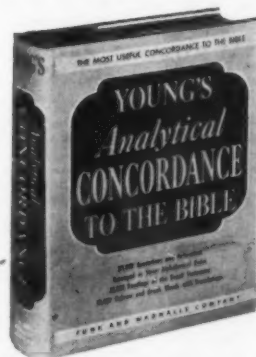
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March *Evangelistic* Engagements



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Hyman J. Appelman, Box 8484, Kansas City 14, Mo.: Mar. 28-Apr. 10, Lockeland Baptist Church, 1601 Holly, Nashville, Tenn., James M. Gregg, chairman.

William Ward Ayer, Box 403, New York 8, N.Y.: Mar. 14-18, Bob Jones University, Greenville, S.C.; Mar. 22-27, Evansville Rescue Mission, Evansville, Ind.

Charles E. Boren, Box 159, Winona Lake, Ind.: Mar. 6-20, Baptist Church, Parma, Idaho.

John Carrara, Box 4, Fairview, N.J.: Mar. 6-18, Baptist Temple, Boise, Idaho; Mar. 20-Apr. 1, First Baptist Church, Notus, Idaho.

Robert H. Conner, Jr., 7418 S. Grand Blvd., St. Louis 11, Mo.: Feb. 28-Mar. 13, First Baptist Church, Dixon, Mo., Edwin E. Baur, pastor; Mar. 14-27, First Baptist Church, LaPlata, Mo., Claude E. Thompson, pastor; Mar. 28-Apr. 10, Afton Baptist Church, St. Louis, Mo., John F. Reagan, pastor.

Elton W. Crowell, 480 Cheshire Dr., Grand Rapids, Mich.: Mar. 3-13, Chester Gospel Church, Charlotte, Mich., Lyle Harmon, pastor; Mar. 20-27, Bible Baptist Church, Union Mills, Ind., Morris J. Ward, pastor; Mar. 30-Apr. 10, First Baptist Church, Hamburg, N.Y., Alvin Ross, pastor.

Ralph M. Davidson, P.O. Box 77, Coffeyville, Kan.: Mar. 1-13, First Baptist Church, St. John, Kan., Edward Freeland, pastor; Mar. 16-27, Jennings Baptist Church, St. Louis, Mo., Sberal Gregory, pastor; Mar. 28-Apr. 10, Hollywood Presbyterian Church, 43rd at Jackson, Kansas City, Mo., E. C. Hunt, pastor.

Howard L. Fleming, R.R. No. 1, Box 304, Wisconsin Rapids, Wis.: Mar. 6-20, Evangelical U.B. Church, Royal Center, Ind.; Mar. 22-Apr. 3, Shiloh Methodist Church, Russiaville, Ind.

R. I. Humbert, Florida, Ind.: Mar. 2, First Church of the Brethren, Los Angeles, Calif.; Mar. 2, Highland College, Pasadena, Calif.; Mar. 7-9, Arrowhead Ave. Brethren Church, San Bernardino, Calif.; Mar. 11-21, Brethren Church, Taos, N.M.; Mar. 23, LeTourneau Foundation, Longview, Texas.

Torrey Johnson, 3717 W. Wrightwood Ave., Chicago 47, Ill.: Mar. 6-13, Clinton Hill Baptist Church, Newark, N.J., Sidney Larson, pastor; Mar. 14-20, Bible and Missionary Convention, Christian and Missionary Alliance Church, Pittsburgh, Pa., Kenneth C. Fraser, pastor; Mar. 27-Apr. 3, Galilee Baptist Church, Chicago, Ill., L. M. Clark, pastor.

John J. Lanting, 5294 Lake Harbor Rd., Muskegon, Mich.: Mar. 20-25, Northside Church, St. Petersburg, Fla., L. S. DeLoutre, pastor.

Gordon J. Leininger, South Perry St., Marietta, Pa.: Feb. 23-Mar. 6, Sparlingville Gospel Church, Port Huron, Mich., James Anger, pastor; Mar. 9-20, First Baptist Church, LaGrange, Ohio, Edward Helmick, pastor.

Bob Manderson, Bethany Acres, Inc., P.O. Box 100, Fallston, Md.: Feb. 20-Mar. 4, Zoller Tabernacle, Detroit, Mich., Donald Dibble, pastor; Mar. 6-20, Evangelical U. B. Church, Wabash, Ind., W. C. Nangle, pastor; Mar. 26, Youth for Christ, Alexandria, Va., Chuck Harwood, director; Mar. 27-Apr. 10, (accompanied

by Jack Conner), First Baptist Church, Atlantic City, N.J., Richard Robinson, pastor.

John B. Marchbanks, Bryson City, N.C.: Mar. 1-2, Faith Tabernacle, Hendersonville, N.C.; Mar. 5-6, 19-20, Conference Center, Bryson City, N.C.; Mar. 9, Asheville Bible Church, Asheville, N.C.; Mar. 14-17, Brunswick Bible Conference, Brunswick, N.C.; Mar. 24-27, Harmony Grove Schoolhouse, Del Rio, Tenn.

G. W. Otteson, 5912 Colfax Ave. S., Minneapolis 19, Minn.: Mar. 1-13, Covenant Church, Moline, Ill.; Mar. 20-Apr. 3, Ravenswood Covenant Church, Chicago, Ill.

Bob Oughton, 216 S. 29th St., Belleville, Ill.: Mar. 20-Apr. 6, Baptist Church, Long Island, Neb.

Bertel G. Peterson, 47 Linwood Ave., Jamestown, N.Y.: Mar. 1-13, Evangelical U. B. Church, Rixford, Pa.; Charles MacIntyre, pastor; Mar. 16-27, Evangelical U. B. Church, Cable Hollow, Pa., Eugene Donelson, pastor; Mar. 29-Apr. 10, Evangelical U. B. Church, Sugar Lake, Pa., Willis Chase, pastor.

Hugh F. Pyle, Sword of the Lord Foundation, Wheaton, Ill.: Feb. 23-Mar. 6, Calvary Memorial Church, 72nd and Racine, Chicago, Ill.; Mar. 8-20, Brent Baptist Church, Pensacola, Fla., D. Price, pastor; Mar. 27-Apr. 8, Mikado Baptist Church, Macon, Ga.

Dick Renton, 409 Agnes St., Winnipeg, Man., Canada: Mar. 13, Evergreen Park Baptist Church, Chicago, Ill., Mr. Slack, pastor; Mar. 14-18, Faith Chapel broadcast, C.B.M.C., Chicago, Ill.; Mar. 20, Beverly Emmanuel, Baptist Church, Chicago, Ill., Ray Schulenburg, pastor; Mar. 27-Apr. 10, Morgan Baptist Church, Ala., Daryll Harris, pastor.

Pete Riggs, 213 W. Walnut St., Jacksonville, Ill.: Mar. 6-20, First Baptist Church, San Jose, Calif.; Mar. 23-Apr. 3, First Baptist Church, San Francisco, Calif.

C. W. Slemming, 11813 S. Campbell Ave., Chicago 43, Ill.: Mar. 20-25, First Baptist Church, San Diego, Calif.; Mar. 27-Apr. 1, Capitol Christian Church, Phoenix, Ariz.

George Sweeting, Box 170, Ridgewood, N.J.: Feb. 27-Mar. 6, Ruggles Street Baptist Church, Boston, Mass.; Mar. 8-10, Houghton College, Houghton, N.Y.; Mar. 20-27, Grace Baptist Church, Nanuet, N.Y.

Eddie Wagner, 7 Quillen Ave., N. Little Rock, Ark.: Mar. 1-13, South Bay Baptist Church, Torrance, Calif.; Mar. 15-27, Calvary Baptist Church, Chillicothe, Ill.; Mar. 29-Apr. 10, Bible Baptist Church, Auburn, Ind.

Baxter Walker, Box 1106, Fayetteville, N.C.: Mar. 21-27, Mt. Moriah Church, Raleigh, N.C.; Mar. 28-Apr. 10, Grace Church, Fayetteville, N.C.

William F. Willis, c/o Youth Gospel Crusade, P.O. Box 111, Wheaton, Ill.: Feb. 27-Mar. 4, Trinity Baptist Church, Central Valley, Calif., Evert P. Johnson, pastor.

Mr. and Mrs. Earl E. Collins, R.D. No. 1, Box 605, New Castle, Pa.: Feb. 27-Mar. 4, Biggs Gospel Church, Biggs, Ky., Paul King, pastor; Mar. 6-11, Grundy Bible Church, Grundy, Va., Carl Tegeler, pastor; Mar. 13-18, East Lynn Bible Church, East Lynn, W. Va., Gerald Hobart, pastor.

The Grays, Dennison, Ohio: Feb. 22-Mar. 6, Evangelical U. B. Church, Liberty Center, Ohio; Mar. 8-20, Bible Church, Tippecanoe, Ind.; Mar. 29-Apr. 10, Evangelical U. B. Church, Blairtown, Iowa.

The Guidos, Metter, Ga.: Feb. 26-Mar. 6, First Baptist Church, Westchester, 6069 W. Manchester Ave., Los Angeles 45, Calif., Larry Clark, pastor; Mar. 13-25, First Baptist Church, Huntington Park, Calif., Walter Pegg, pastor; Mar. 27-Apr. 1, First Baptist Church, Oceanside, Calif., Ken Beshore, pastor.

Homer Hammontree and Paul Beckwith, 1220 N. Ridgeland Ave., Oak Park, Ill.: Mar. 8-20, Central Presbyterian Church, St. Petersburg, Fla.; Mar. 27-Apr. 10, Alexander Memorial Presbyterian Church, Decatur, Ga.

Mr. and Mrs. Raymond O. Nelson, P.O. Box 514, Jamestown, N.Y.: Feb. 27-Mar. 6, Maple St. Evangelical U. B. Church, Lancaster, Ohio; Mar. 22-Apr. 3, Wehwood Evangelical U. B. Church.

Mr. and Mrs. Lester C. Place, 448 N. Penn St., Spring City, Pa.: Mar. 1-6, United Presbyterian Church, Toledo, Ohio, Paul L. Downes, pastor; Mar. 12, St. Paul's Evangelical Lutheran Church, Camden, N.J., Charles G. Bauer, pastor; Mar. 13, Limerick Bible Chapel, Limerick, Pa., Clarence H. Didden, pastor; Mar. 19-20, Calvary Baptist Church, Bristol, Pa., Lehman Strauss, pastor; Mar. 26, youth rally, Gap, Pa., Ralph Wentling, director; Mar. 27 (3 P.M.), Reading Company Y.M.C.A., Reading, Pa., Stanley Miller, director; Mar. 27 (7:30 P.M.), West Wyomissing Non-Sectarian Church, West Wyomissing, Pa., E. A. Piper, pastor.

MOODY EXTENSION STAFF

James Calhoun: Feb. 27-Mar. 13, First Baptist Church, Monessen, Pa.; Mar. 16-27, Bourbon Bible Church, Bourbon, Ind.

Sidney E. Cox: Mar. 1-6, Boca Raton Bible Conference, Boca Raton, Fla.

Wil R. Johnson: Mar. 9-20, Bible Baptist Church, Phoenix, Ariz.

SERMONS FROM SCIENCE

G. Keith Hargett: Feb. 28-Mar. 3, Texas Technological College; Mar. 7-11, Lubbock, Texas; Mar. 21-25, Wichita Falls, Texas.

G. E. Speake: Mar. 1-5, Duval County Armory, Jacksonville, Fla.; Mar. 7-11, High School Auditorium, Crestview, Fla.

EVANGELISM

William Boyle, Editor

Evangelistic ECHOES

EAST

Portland, Me. Evangelist: Frank Harpell. Glenwood Square Baptist Church, Walter M. Colby, pastor.

Long Branch, N. J. Evangelist: William Ward Ayer, Nov. 7-21. Union evangelistic campaign, J. William Marson, chairman.

Turtle Creek, Pa. Evangelist: Eddie Wagner. Campaign in First Baptist Church, Nov. 18-28. T. J. Wehling, Jr., pastor.

Pawtucket, R. I. Evangelist: George Sweeting. City-wide campaign, Dec. 5-12. Crusade chairman, Newell Smith.

SOUTH

Coral Gables, Fla. Evangelist: William Ward Ayer. University Baptist Church, Nov. 28-Dec. 5. Ralph Langley, pastor.

MIDWEST

South Bend, Ind. Evangelist: Eddie Wagner. Mayflower Bible Church, in December. Robert F. Nitz, pastor.

Des Moines, Iowa. Evangelist: Ralph M. Davis. Bible Baptist Church, Jan. 2-16. Emory Sample, pastor.

Detroit, Mich. Evangelist: William Ward Ayer. Temple Baptist Church, Dec. 12. Dr. G. Beauchamp Vick, pastor.

CORRECTION

In the Evangelism Department for December the permanent home address of Evangelist Tom Presnell was incorrectly listed. The address should have been Box 1, Marion, Ohio.

HE LEADS US ON BY PATHS WE DID NOT KNOW

*Upward He leads us, though our steps
be slow,
Though oft we faint and falter on
the way,
Though storms and darkness oft obscure
the day;*

*Yet when the clouds are gone,
We know He leads us on.*

*He leads us on through all the unquiet
years;
Past all our dreamland hopes, and doubts
and fears,
He guides our steps, through all the
tangled maze
Of losses, sorrows, and o'er clouded days;
We know His will is done;
And still He leads us on.*

—N. L. Zinzendorf

The half-hearted Christian who shuts his mouth and is ashamed to own his Lord would perhaps, like Peter, curse and swear if put in a little hotter furnace.—H. W. Soltau.

March, 1955

THE "PLUS" WE NEED

Everything has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or tooth paste—everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truckloads of the hokum and find it no better than something else they fell for months ago.

But there is a secret ingredient that makes one brand of people different from all others. It is not some new religious

fad or ism, although these too shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

No double-jointed theological jaw-breaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart. "His secret is with the righteous" (Prov. 3:32).

—From *Day by Day* by Vance Havner, Fleming H. Revell Co.

The Conversion I'll Always Remember

My Brother's Last Chance

By Harry McCormick Lintz



WHILE I was serving as pastor of the First Baptist Church of Greeneville, Tenn., Pastor Walker, a circuit rider of the Methodist Church, started evangelistic meetings in a chapel thirteen miles away.

My brother Dewey, a dissipated gambler who had sown his wild oats across America, Canada, Mexico and two high seas, had been seen at the services, listening to the singing through an open window and playing cards with pals when the preaching began. The pastor and others urged him to come inside. Finally he said, "If you will have Harry come down from Greeneville and preach some night, I'll come in."

The evangelist quickly relayed the information to me and, busy as I thought I was, I yielded to his invitation to preach the next night. I was sitting in the "amen corner" of the church, selecting hymns just before the service, when I walked my tall, erect, well-dressed brother. To my surprise and the astonishment of the congregation, he came and sat down beside me. Putting his arms around me, he said, "Goodby, Doc."

"Where are you going?" I asked.

"To hell," he replied. Then he went on to say that though he did not know whether there was a hell on the other side or not, life had become a hell to him. He added that he had an automatic revolver on him and intended to "end it all" that night; he had only come in to tell me goodby.

"Dewey," I said, "why don't you give Christ a chance?"

"Christ wouldn't take a chance on a hell-deserving sinner like me," he answered.

"Why, Dewey, He died for the chiefest of sinners!" I reminded him.

"Not for me," he answered, and started to get up and go out. I pulled him down again and with great difficulty persuaded him to remain until the service was over so we could talk further.

The subject of my sermon was "Stepping Over the Deadline," and when I gave the invitation, the first person to come forward was my gambling, dissipated brother. Kneeling at the altar he cried out, "O Doc, if you know a Saviour who will save Dewey Lintz, tell me about Him. I am hanging over the brink of death and hell!"

There beside him I repeated the sweetest story ever told—the story of Jesus, the mighty to save. He seized it as a drowning man would a plank. I prayed and he prayed. Soon he arose and asked me to pass on to his comrades in sin in the congregation and at the windows outside an invitation to join him at the altar, for he was too overcome with emotion to address them himself.

"Tell them," he said, "that I have found the peace I have longed for through the years, and if Christ can save me, He can save them too!"

People began coming from all parts of the house and from outside, and soon the altar rail was more than crowded with people who were seeking God. Seventeen of his buddies responded.

That was many years ago, but since then my brother has never returned to his former habits. Today he is an official in his church, loved and respected by people who once despised his name. When at intervals I meet him, a God-fearing, Christ-loving, Bible-reading and praying Christian, memory invariably brings back to me this conversion I shall never forget.

END



Kanchenjunga, third highest peak in the world, is at Nepal's northeastern boundary. Picture is taken from Darjeeling, where many a missionary has waited in vain for a chance to enter the closed land. Nepal lies to the west, on this side of the main range. Galloway photo.

The Gospel in Nepal

By Minnette MacKay

they were by no means the first to feel a burden for the country. Indian Christians also saw that Nepal was starving for the Bread of Life, even while it was overrun with religions. The twenty-six mile long Nepal Valley itself boasted more than twenty-five hundred shrines, not to mention multitudes of priests, astrologers and religious festivals. Sadhu Sundar Singh, who gave his life in carrying the gospel to Tibet, longed to see the good news of Christ slip through the closed gates.

In South India God had prepared a people, step by step, to respond to the Sadhu's appeal. The Mar Thoma Church holds the tradition that the apostle Thomas was their founder in the year 52 A.D. Stone engravings and copper plate inscriptions give an authentic record of privileges extended to them by Hindu kings previous to the sixteenth century. Although forced to submit to the Roman Catholic domination of the Portuguese from 1599 to 1653, the church never lost its feeling of independence. However, it did not have an evangelistic vision until the early nineteenth century, when the Church Missionary Society of the Anglican Church translated the Bible and printed it in Malayalam for the first time. After that several waves of revival carried the membership to a higher spiritual level.

Then came Abraham Malpan, sometimes called the "Wycliffe of the East." He stressed personal salvation by faith and combatted Roman and Hindu heresies which had crept into the church. When a conservative archbishop opposed reform, the evangelistic group separated from the liturgical members, taking the Mar Thoma name. The conservatives, known as the Jacobite Church, retained most of the properties by civil suit.

In the new Mar Thoma Church, twelve men had the courage in 1899 to form the Mar Thoma Evangelistic Association, with a first annual budget of five dollars. Then, according to the present missionary Bishop Athanasius, there began "a succession of educated and consecrated men who have been giving their lives for the service of the church and the gospel in a real spirit of devotion and self-sacrifice" throughout India. This association started the custom of holding each year on a great river sandbar the Maramon Convention, which has grown to be the largest Christian convention in the world.

Thirty years ago Sadhu Sundar Singh addressed this convention. Perhaps, he suggested, there was in that audience of listening thousands some mother who would feel God's call to dedicate her son for pioneer missionary work in needy Nepal. There was such a mother—one whose little son was still unborn. She discussed the appeal with her husband and they prayed about it. They promised God that if their baby was a boy he would be dedicated to carry the Christian gospel to Nepal. So from his early years, C. Kunjukutty Athialy knew that his life belonged to Nepal. He was glad to have it so. But a bitter disappointment came when he failed to pass his upper school examinations. He faced this, however, as a challenge rather than as the death of his plans. He entered a Bible institute and mastered the work there.

When he was ready to begin his long anticipated work, he received the approval of the church, but there were no funds for the enterprise. Still, he had dedicated his life to preaching the gospel in Nepal, so Athialy went forward, depending on voluntary individual gifts. For two years he walked the paths and visited the villages of Nepal, living his Christian faith and speaking it as opportunity came. In 1954 he attended the Maramon Convention and made a plea for helpers. Three young

If you have considered missionary service in Asia, the chances are that no one ever suggested that you serve in Nepal.

This Himalayan country on the northern border of India enforces rigid restrictions against Westerners, including prohibition of Christian preachers.

When the authorities, in 1951, granted entry to Robert Fleming, Ph.D., it was for collecting bird specimens for the Chicago Museum of Natural History. They did not dream that the Christian gospel might be flying in on the wings of their Nepalese birds. For, though a scientist, Dr. Fleming was a Methodist missionary in Landour, India. Mrs. Beulah Fleming, M.D., accompanied her husband into Nepal, together with several high school students and a man physician. Waiting in Katmandu, the capital, while the others climbed into the higher mountains, Dr. Beulah Fleming conducted a small maternity and child welfare clinic.

Twice since 1951 the Flemings have entered Nepal on similar permits. Both times the expedition physician has been Dr. Carl Friedericks, a Presbyterian, whose wife accompanied him. As opportunity offered, Dr. Friedericks gave medical assistance to Nepalese people. As a consequence of the services of Drs. Fleming and Friedericks, the government invited the two families to live in their country. Since the new venture was to be interdenominational, the Presbyterian, U.S.A., Board of Foreign Missions agreed to the transfer of Dr. Friedericks from his work in North India. In 1954, he and his wife established a hospital in Tansing, Nepal.

On returning from their furlough, the Flemings will be in Katmandu. Until that time a Scottish woman doctor is carrying on in Dr. Fleming's place. The fourth doctor to be admitted is a woman doctor from England. The government has placed no restriction on these Christian workers concerning holding worship services in their compounds; neither has it placed restrictions on attendance of any Nepalese who may wish to go. However, public preaching is prohibited. It is strictly for medical service that the invitation to the foreigners has been issued, just as it is strictly for educational work that the Roman Catholics have also been invited to enter the country.

But Westerners, who must have a special government permit, are not the only Christian witnesses in Nepal. And

MISSIONS

Harold R. Cook, Editor

men responded.

Today they carry on their witness in Nepal, upheld by the prayers of the Voluntary Evangelistic Association of their home churches. This association stresses the fact that each member of the church must be a living witness to the gospel of Christ.

Results of their missionary activities in India during the past seventy-five years make the Mar Thoma leaders confident that the gospel will continue to win victories in Nepal. "Open profession of Christianity is not yet allowed," writes Bishop Athanasius, "but still one colonel sahib, a member of the ruling class, has been baptized, and there are many college students and others who are keenly interested in the gospel, and they are diligently reading the Bible. Please pray," he adds, "that the light given to the Mar Thoma Church may shine ever brilliantly, and that God may use this ancient church for the evangelization of India and the Orient."

And, "please pray," comes the echo from the doctors who will also be witnessing by living their Christian faith and by speaking it as they have opportunity. No doubt they are praying for others to hear the call among the Indian people, who need no special permit to cross the border.

From the Fields

Trials in Venezuela

In the state of Portuguesa, Venezuela, the governor has ordered the closing of all Protestant churches, according to a recent report. He bases his order on an ancient law, passed in the early years of the republic to curb certain church abuses. According to this law, no church can function without a permit from the governor. Where foreign missionaries are involved, the churches are said to have obeyed the order, while appealing it. One church with a Venezuelan pastor, however, is reported to have refused to close its doors.

At the same time, in western Venezuela the testimony of a former Franciscan nun, Dona Carmen, has attracted a great deal of attention. Early in December she went down to the plains to minister at San Fernando de Apure. Since she had been educated in the University of Caracas, her meetings drew members of the upper classes as well as hundreds of the poor. There was great interest in the meetings and a number of conversions. One result, however, was that the governor arrested missionary John Van Kampen, who had arranged for the meetings, and held him practically incommunicado for three and a half days.

Korea's Hope

Sometimes we wonder if the sacrifices to stem the Red tide in Korea were all in vain. Then we read something like this from missionary Dorothy Kinsler: "On a bright blue Saturday morning I caught the sound of children's voices singing the hymns of the church. From several directions they came marching through the city's streets to the athletic field where 4,000 were gathered.

"After a little girl of eleven led the crowd in 'Onward Christian Soldiers,'

BITTER MISERY FOR HEBREW CHRISTIAN REFUGEES



Rev. Jacob Peltz

A missionary worker in Berlin writes:

"Thank you for all your food and clothing packages. The misery of the refugees is not over. Our city has become a camp for refugees who have lost home and country during the last 20 years. Old Hebrew Christians who fled from Germany because of persecution are coming back from China, South America and other countries. They fight against bitter misery and unemployment. Your interest in these miserable people is an answer to our prayers."

Please help us relieve the misery of refugees; new Jewish converts facing antagonism and persecution; aid us in our task of training Hebrew Christians to spread the Gospel of the Lord Jesus Christ amongst their own people. Our work of relief and Christian witness amongst Christ's brethren is urgently in need of your prayers and participation.

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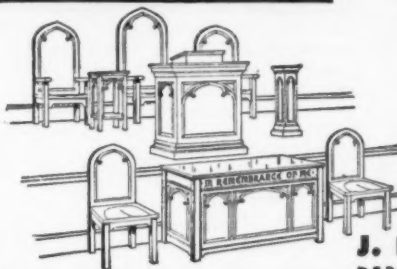
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voices rang out one at a time in prayers for forgiveness, for thanksgiving, for strength against the Evil One. I remember one lad's prayer that humbled me. An orphan who possessed not a single solitary thing of his own prayed, 'Lord Jesus, forgive me for being jealous of the other kids and the things they have!'

"Later in the ceremony I looked again at the boy who was master of ceremonies—thirteen years old. Could it be that he was the beggar who came two years ago clad in black rags with his tin can on his arm to gather scraps of food? Fresh from the filth and crime of a post-war city, there was not much future for the haggard little fellow then. Today in confidence and faith he stood leading 4,000 children, 1,000 of them orphans like himself, in the pledge to follow daily the Lord Jesus Christ.

"Oh, yes, I have proof that Jesus walks and talks to the children of the poor in the Bible clubs, and they are enriched by His love."

New Radio Station

Christian broadcasting station HLKY went on the air in Seoul, Korea, on December 15. The station is sponsored by the Korean National Christian Council. Missionary E. Otto DeCamp (Presbyterian) is station manager, and missionary Lee Cooper (Methodist) is station engineer.

Missions Merger

The situation in India has led indirectly to the merger of two interdenominational "faith" missions. The India Mission for a number of years has had a growing work in India. With severe restrictions placed by the Indian government on the entrance of missionaries, this mission decided to expand in other areas. Recently it entered West Pakistan. This called for a change of name, and the mission is now International Missions.

But the mission was looking still farther. The difficult Mohammedan field of Iran seemed inadequately occupied. Here they came in contact with a small mission known as the Iran Interior Mission. Though only incorporated in 1950, this mission had begun as the Farman Orphanage as early as 1923. Its emphasis was on orphanage work and rural evangelism.

Talks between representatives of the two missions led, on January 1, to the merger of the Iran Interior Mission with International Missions, under the latter's name. This joining of forces is expected to be mutually profitable and to

give promise of a needed strengthening of gospel work in Iran.

Congo Protestants Not "Foreign"

Belgium is Roman Catholic. Consequently, when Belgium took over the rule of the Congo, Roman Catholic missions were given special favors. The Protestants were the first in the field, but soon the Catholics began to catch up in number of converts. Among other advantages they had was the government's practice of classifying all Roman Catholic missions as "national" missions, even though most of their missionaries were not Belgian. Protestant missions were all called "foreign."

Meantime Protestant Christians and missionaries were proving their loyalty and co-operation with the government. Also through the Congo Protestant Council their united voice was being heard by the more liberal government leaders.

After World War II, the government decided to place all missions, Roman Catholic and Protestant, on the same basis. Those who met the reasonable requirements of the government were to be given equal privileges. One discrimination that lasted longer than the others was this difference of names.

But now such names are to be dropped. Neither "national" nor "foreign" is to be used to describe the Catholic and Protestant missions. Both groups are thus recognized as a part of the normal life of the colony, with equal rights under the law. Protestants are no longer considered foreigners, nor their church a foreign institution. The church members are full citizens of Congo. It is another step forward in an area where Christianity has been advancing rapidly.

Increase in Angola

In spite of opposition, Protestant Christianity has been growing rapidly in Angola (Portuguese West Africa). The increase in the ten years from 1940-1950 is reported as 86 per cent, according to census figures recently released. The census gives the number of Africans who declare themselves Protestant Christians as 532,621.

G.M.U. to Enter British Honduras

The closing of one door to missions sometimes means the entering of another. The Gospel Missionary Union says: "Our Colombia field has been closed for more than five years. We have been unable to get new workers into Ecuador for more than a year. We are experiencing difficulty in getting permits for several applicants for Panama, so we cannot try to send all our new missionaries for Latin America there. The problem is, should we stall young people who are called to foreign service, or should we [move] into new areas?"

They have decided to do the latter. About a year ago, the Central American colony of British Honduras was brought to their attention. In size it is somewhat larger than Massachusetts. The population is not large—probably not more than 75,000. Yet after a survey of the field they believe it presents a real need. So the mission is proposing to begin work in British Honduras in the near future.

Moody Monthly

British Missionaries to India Decreasing

One of the arguments used by certain Indian officials in opposing the entrance of missionaries into India was that they were "flooding" the land. If this was at all true, it certainly did not apply to British missionaries. Just recently the seventeen principal British missionary organizations reported on their missionaries in India. The figures show a decline of more than 500, or nearly 30 per cent, in the past seventeen years. In 1937 they had 1,734 missionaries in India; by 1954 the number had dropped to 1,223.

This does not necessarily mean a 30 per cent decrease in the work. In many cases Indian workers have replaced the missionaries. Partly it was a result of the war. Yet it should be noted that the trend is continuing. There has been a decrease of more than a hundred since the year of India's independence, 1947.

In spite of this decrease, the Indian government is said to be considering a move that would require missionaries from Commonwealth nations, as well as other countries, to secure passports and visas in order to enter India.

Japan Missionaries Meet

At the annual meeting of the Evangelical Missions Association of Japan, on November 18, Donald E. Hoke was elected to head the inter-mission group for the next twenty months. Though most of the missions in the association are comparative newcomers to the land, they represent a high proportion of all the Protestant missionaries now in Japan. If they will continue to work together, they will undoubtedly play an increasingly important part in the total Christian picture in Japan. The weak, compromising nature of some of the older Christian groups was illustrated when Premier Hatoyama, supposedly a Christian, made the pilgrimage to the Shinto shrine at Ise and bowed to the sun goddess.

Crisis in New Guinea

Parts of Dutch New Guinea are still among the wildest regions the missionary faces. For some time the Christian and Missionary Alliance has been working in the Wissel Lakes district, in the interior.

Now word has come of a serious native uprising between Wissel Lakes and the Kemandora Valley. At one station, Homejo, the missionaries were said to be isolated, with all communications cut off. However, they were able to receive supplies by an air drop and signaled that all was well.

The rising appears to have been stirred up by a witch doctor in an attempt to drive out all the white people. The government officer of the district is said to be in special danger since he is considered to be the leader of the whites.

Formosa Broadcasts

Far East Broadcasting Company, which owns and operates the Christian radio stations in Manila, has announced a new service. Beginning in August, they are providing 292 hours of broadcasting per month over several stations in Formosa. The schedule is largely made up of programs prepared by missionaries and national Christians on Formosa. Through

March, 1955



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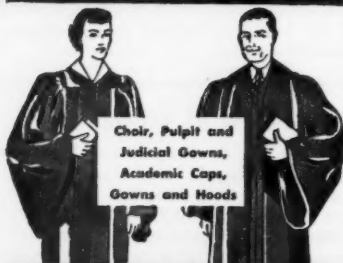
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one 3000-watt short wave transmitter, the programs are reaching the mainland of China. This same station is used by the Nationalist government for its propaganda broadcasts to the mainland. FEBC says that a total of 510 hours of broadcast time is available and will be used as soon as they are able.

1000 Tongues

Gospel Recordings in October celebrated the return of Director Joy Riederhof, after her twenty-seven months in the Far East. On checking the number of languages in which they have now made recordings, they found the total to be exactly 1,000!—a thousand tongues for the gospel, many of which have not yet been reduced to writing but in which a little of the gospel can be given through "the box that talks!"

Korea Radio Station

The Evangelical Alliance Mission has been granted permission by the Korean government to construct a radio station for gospel broadcasting. The mission believes that South Korea offers today one of the most strategic locations in the world for such broadcasting, because of its nearness to the Far Eastern areas closed to missionary work by the Communists.

New Work in Java

The Indonesian government has been very slow to allow new Christian missions in their territory. The Southern Baptists, however, were admitted before the present strict policy was adopted. Now they report that the government is allowing an expansion of their work. Permission has been received to open and develop a medical ministry in Kediri, in eastern Java.

Israel and Religious Freedom

The Southern Baptists complain that they still do not enjoy full religious freedom in Israel. The ministry of religion, they say, has persistently refused to allow the Nazareth pastor to perform wedding ceremonies, and there is no such thing as a civil ceremony in Israel.

Perfect Salvation

In the death and resurrection of our Lord, God prepared a perfect salvation for His people; in the sending of the Holy Spirit God provided personal power for the personal experience of each believer—conviction, conversion, regeneration, cleansing, peace, joy, assurance, enlightenment, call, assignment, enablement, and love to crown and control all. Now, by faith which surrenders all to Christ and separates from all that is unlike Christ, the believer moves into the doing of the "works which God hath before ordained that we should walk in them" (Eph. 2:10).

The life of the believer is a victorious life—full of Christ and demonstrating His power and peace. Are we living here as men meet for the Master's use? Lay hold on Christ in everything and for everything, and you will experience His sufficiency and say with the apostle Paul: "In all these things we are more than conquerors through him who loved us" (Rom. 8:37).—Malcom R. Cronk

Golden Nuggets

for Bible Students

By KENNETH WUEST

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SAVING FAITH

JAMES says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14). The implication of this passage in the Authorized Version is that faith alone cannot save a sinner—that works must be added to faith as a means of appropriating the salvation which Jesus Christ provided for the lost by His death on the cross. To make the case stronger, we note the negative particle $\mu\eta$ (*mē*) in the Greek text which expects a negative answer, thus, "Faith is not able to save him, is it?"

But as one examines the Greek text again, one discovers a definite article before the word "faith" which the translators of the Authorized Version did not bring out, and legitimately so, for the English reader would not understand the Greek idiom involved. The Greek article here points back to a previously mentioned faith defined in the context, a faith which does not produce works. The Greek article originally was derived from the demonstrative pronoun, and retains some of the force of that part of speech. James says therefore, "What doth it profit, my brethren, though a man say he hath faith, and have not works? That faith [which does not produce works] is not able to save him, is it?" That is James' thesis.

Abraham's faith was demonstrated to be a saving faith because it issued in good works. He was justified before man in his claim to a saving faith by the good works he performed. One little article in the Greek text makes a world of difference between heresy and true doctrine.

Paul writes, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23, A.V.). The English of the Authorized Version makes it appear here that faith was not exercised for salvation before the age of Grace. But Paul has just written, "Abraham believed God, and it was placed on his account for righteousness" (3:6). Therefore faith was exercised in Old Testament times. The solution to the difficulty is found in the presence of the Greek definite article before the word "faith," which refers to a previously mentioned faith defined in the context. In verse 22, historic faith in Jesus Christ is referred to, a faith which looks back to an accomplished salvation wrought out on the cross. The faith exercised in Old Testament times was a prophetic faith looking forward to a salvation to be procured at the cross. This historic faith did not come in until after our Lord's resurrection.

The meaning of verse 23 is therefore clear: Now, to the one who is working, his wage is not computed with reference

Moody Monthly

to a favor but with reference to a debt. But to the one who is not working, but is placing his trust upon the One who is justifying the ungodly, his faith is computed for righteousness (Rom. 4:4, 5).

Answers from the Upper Room

[Continued from page 19]

can count on me this time for sure!"

Have you made such a promise? Let's face the truth. The Lord cannot really count on you, and He cannot count on me, not even for five minutes. If He would take His hands off me for only a brief time, I would deny Him. Simon Peter meant every word he said. I know he did because I have said just the same things and meant every word I said. And you have said them and meant every word you said—but we've had to "eat" our words later on.

How well our Lord knows us and our weaknesses. Listen to His reply to Simon Peter: "... Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice" (John 13:38).

Simon Peter could not imagine that he would do such a thing, but John 18 records the tragic fact that brief hours brought the fulfillment of the Lord's statement. And out on the hillside while this disciple mingles his tears with the dew of the grass he makes a discovery—he comes to realize just how very weak he is.

Today a great many Christians do not know how weak they are. They think that somehow there is something sufficient within them. How tragic that they do not have a sense of their need for God in these days of testing.

✦ LET us return, however, to our scene in the upper room, being careful not to make a break between chapters 13 and 14. The Lord is talking to Simon Peter, and this portion of Scripture has meant much to many people because it was given to a man in the hour of his emergency. The Lord has just said, "The cock shall not crow, till thou hast denied me thrice." Now He continues, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

"Simon Peter," the Saviour seems to be saying, "tonight you will do a deed that will be nearly like Judas' betrayal, but I want to say to you, I have prayed that your faith might not fail. This night I do not want your heart to be troubled, you believe in God, believe also in Me."

Our Lord is likewise saying to you and to me, "Let not your hearts be troubled, neither let them be afraid." What a saying! He not only reached down to save us nineteen hundred years ago, but He abideth faithful today.

Then in John 14:2 he adds, "In my

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Father's house are many mansions . . ."
 The word "mansion" in the Greek means "abiding places"—"In my Father's house are many abiding places."

The astronomers connected with the Carnegie foundation have released some of their findings of the past year, and in doing this have confirmed Sir James Jeans, 1877-1946, British physicist and astronomer, in his teaching that ours is an expanding universe. This interests me for I have long believed this. And I have believed their further contention that this universe is inhabited. Palomar observatory has already revealed that it is twice as large as they had thought, and Palomar's telescope does not even make good bifocals with which to look at God's universe.

Now Christ says that in His Father's house are "many abiding places," but that He is going to prepare a special place for you, and if He goes to prepare this special place, then He will come again and receive you unto Himself. The great thing that He is saying is that the hope of the Church and of the believer is not here. He is stating a great truth never expressed in the Old Testament; He is saying, "I am coming to take you out of this world to a place which I have prepared for you."

Isn't it an interesting thing that He gives this great truth to a man who is about to deny Him? But our gracious Lord pours out His peace to Simon Peter and says, "Even though you are going to deny Me tonight, let not your heart be troubled for it will not in any way change My plans concerning you. You are My child and I am going to prepare a place for you." Once you are His child, once conversion has definitely taken place, He prepares your home or abiding place. He would not do that if He did not know that you are going to be with Him to occupy it!

✦ THE fact that He will be coming

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6. The Word gives me joy (Jer. 15:16)
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—Faith and Fellowship

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again is quite wonderful news for this group of men. Among them there in the upper room was Thomas. Why He called Thomas, we do not understand for he was always a doubter. The first time he is brought to our notice he is doubting. He is suggesting that they go to Jerusalem and die with Him. After the resurrection, the fact that the women said they had seen the Lord meant nothing—they were just a group of excited women in his thinking. When the disciples said they had seen Him . . . he [Thomas] said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

On this occasion we hear Thomas say, "Lord, we know not whither thou goest; and how can we know the way?" (John 14:5). If you have a doubt, bring it to the surface and lay it before the Saviour. Do not stand with a pious front before men and say that you are trusting the Lord when you well know that you, too, are a doubter. But do not discuss your doubts in public; talk them over with Him. If you do it in all honesty, your doubts will disappear. Go to Him and He will fill your heart with the comfort of the truth of the gospel.

How thankful we should be for Thomas, because he received from the lips of our Lord that tremendous answer of John 14:6: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." This is the gospel in a nutshell. It answers once and for all the question of the way to God.

A church, a denomination or a system of ethics are only means—in some instances good ones—but they are not the way to God. I believe in the church, I am not opposed to denominationalism, and I believe in ceremony. I think that Christianity presents the highest system of ethics the world has ever seen—but the way to God is a Person and that Person is the Lord Jesus Christ. You either have Him or you do not have Him. You either trust in Him or you do not trust in Him. There is no middle ground. "I am the way, the truth and the life: no man cometh unto the Father but by me." He makes a dead end street out of every other way and "ism." He is the Way to the Father!

✦ SEVERAL years ago in speaking on John 14:6 at the Bible Club at UCLA, a young fellow came up to me. "I have one criticism of that verse," he began. "It is too dogmatic."

"I agree with you," I replied. "It is most dogmatic. In fact it is the most dogmatic statement that I can call to my thinking. But you know, my friend, it is a characteristic of truth that it be dogmatic." Then I went on to give him a simple illustration.

"When I was in school," I pointed out,

"my teacher taught me that two times two equals four. She was the most dogmatic teacher you have ever seen. She was not broad-minded, she had no tolerance for anything else. To be honest with you, I was very broad-minded in those days—as far as I was concerned, two times two could equal three or five. But she was dogmatic—she insisted that under every circumstance two times two must equal four. You just couldn't get any more narrow-minded than that, but I have thanked God for her, for I now do business with a bank that is just as narrow-minded as she. And I have found that on my income tax the government has grown narrow-minded about two times two." Truth is always dogmatic; if it is not dogmatic it is not truth.

✦ THEN another man interrupts the Lord Jesus Christ—Philip, the quietest man among the apostles. You do not find him saying or doing very much, but every time he goes into action, he is bringing someone to Jesus. Philip invited a friend to come and listen to Him, and Nathaniel (seeming to think himself somewhat of a humorist), said, "... Can there any good thing come out of Nazareth? ..."

Philip did not argue; he said simply, "... Come and see" (John 1:46).

The Greeks went to Philip and asked if they might see Jesus, and Philip went to Andrew and asked his advice. Andrew said that he should let them come to Him, so Philip brought them without another word.

Now it seems that Philip is so overwhelmed by the things he has heard that he just speaks out. And his question has much significance. "Lord, shew us the

Father, and it sufficeth us" (John 14:8).

Christian, what is your ambition in life? Is it to get rich? Is it to make a name for yourself? Is it to do some wonderful thing for God? The highest desire that can possess any human heart is a deep and genuine longing to see God.

We find Philip with this longing: "Show us the Father." Is that your goal—do you really want to see the One who died for you?

But listen to our Lord's reply. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). In this verse lies the strongest statement one could want on the deity of Christ. The Lord Jesus said, that when you look at Him you look at God ... not God "veiled" but God in human flesh!

Today you are faced with a dilemma, Christ is either God the Saviour of the world, or He is the greatest imposter the world has ever seen. There is no middle ground. But we know He is God, that He is the Saviour of the world, and some day we will see Him!

We hear the Lord Jesus say, in effect, "I am going back to the Father and you are going to do the works that I do, and greater works shall you do," and the "greater works" are preaching the gospel and seeing the miracle of regeneration in the hearts of men wrought by the Holy Spirit. For nineteen hundred years it has been by the "foolishness of preaching" and no man would be equal to the task were a Saviour not at the right



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It is not for the heavenly music I long,
Though I know I shall hear it up there;
And not for a glimpse of jeweled walls,
Nor even a mansion fair.

It is not for the crystal clear river that flows,
Through heavenly scenes so bright;
Nor yet for streets of purest gold,
And not for a robe of white.

It is not for the dawn of an unending day
My heart unceasingly cries;
Nor a land where sorrow is banished away—
A place where no one dies.

I long to behold what naught else can surpass,
The face of my Saviour! To see Him at last;
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The unbounded love He has given to me
That lifted my burden and set my heart free.

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hand of God and the Holy Spirit down here in the world.

♦ FINALLY, we hear a question from a fourth man in the upper room (John 14:22), "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

Here is our first missionary, a man who has the first vision of the lost world. The other men have been absorbed with the events taking place, but this man has a burden for others. He is virtually saying, "Lord, wait a minute. You are things, but haven't You forgotten something? What about the world outside? Have You forgotten them?"

And in summary, the Lord replies, "Now Judas, We have not forgotten the world at all. To the contrary, We are thinking of the world and that is why We have called you to the upper room. Our method now is going to be for you to go to the world, because We have come to you. We have not given you these things for yourselves alone." And so we are reminded that we are to give this gospel to others.

Today the Lord Jesus Christ is at the right hand of the Father. You may have questions, I may have questions. But He is patient, He is willing. Whatever may be our problem—personal failure like Simon Peter, or the way of salvation like Thomas, or an overweening ambition like Philip, or like Judas, you may be concerned lest God has forgotten—bring it to Him. He has the answer. **END**

What Bible Accreditation Means to You

[Continued from page 24]

means of making it possible for a student who has taken work in one school to receive credit for that work in another institution. This is not only true where a student begins his work in one school and later finds it necessary to transfer to another, but also where a graduate of one school goes somewhere else to take advanced work. Of course since certain definite standards have to be worked out, accreditation results in more effective instruction.

4. Why do Bible institutes and colleges have one basis for accreditation while liberal arts colleges and universities have another?

Largely because they have very different aims. Bible institutes and Bible colleges stress training in Bible and related subjects with a view to providing Bible-centered collegiate education for life and service. The liberal arts college or the university stresses cultural or professional training which may or may not include a limited number of hours of Bible training.

5. How many accredited Bible schools are there today?

The Accrediting Association of Bible Institutes and Bible Colleges (AABIBC) lists thirty accredited schools in the United States and Canada and ten associate schools. Associate schools are not accredited, but bear the limited endorsement of the association as to aims and "general financial and academic integrity."

6. What factors are considered in deciding whether a school merits accreditation?

Every phase of the school's program is given detailed study on the basis of carefully worked out standards. These range from doctrinal standards and spiritual aims to financial and administrative policies. The ratio of faculty members to enrollment, size of classes, qualifications of the faculty, arrangement of courses, adequacy of the school library, and of the school's equipment as a whole, are a few of the many items surveyed.

7. Who does the accrediting? That is, who says which schools are to receive an accredited rating?

Schools applying for accreditation are first required to analyze their own programs on the basis of the accreditation association standards and to supply detailed information as to their educational programs. Impartial and well-qualified examiners then visit the school, reporting their findings to the association's executive committee, which in turn makes a recommendation.

8. Does the fact that a given Bible institute or Bible college is unaccredited necessarily mean that it is inferior?

It may or it may not. The accredited schools, however, do have the advantage of bearing the carefully considered endorsement of the accrediting association. The fact that they are accredited also indicates that the school is actually interested in meeting accreditation (AABIBC) standards, which are high.

9. What does the fact that a Bible institute or Bible college is accredited mean to the individual student?

It means first of all that the methods, staff, facilities and course of study of the accredited school have been examined in detail by accrediting association representatives and that the school has been approved as offering Christian training of the highest caliber. It means in addition that credits earned at the accredited school will have the widest possible acceptance in schools of the same type in the event the student wishes to transfer, or to use his study there as the foundation for more advanced work. (Recognition of the AABIBC by the National Education Association, the American Council on Ed-

ucation, the New York State Department of Education and other educational bodies is giving increasingly solid standing to credits from AABIBC schools.)

10. Are students the only ones who benefit from this accreditation program?

No. Since accreditation involves the study of schools and their approval by the accreditation association, the program is of special help to parents, pastors, young people's workers and all who may be called upon to advise young people in their choice of a place of training. Because the program also tends to raise standards of training in Bible institutes and Bible colleges as a whole, it may be assumed that it is contributing to the Christian community which stands to profit from better trained workers.

11. Since Bible schools have gone along for so many years without accreditation, is a program of this kind really needed now?

An increasingly large segment of those in the field believe accreditation is needed. Until the turn of the century Bible institute and Bible college training was centered in a very few institutions. Today there are nearly 200 such schools with widely varying programs throughout the United States and Canada. Increasing need has been seen for some kind of organization which would set up uniform standards and provide a basis for accreditation.

12. Doesn't accreditation mean an emphasis on procedure and head knowledge rather than on real spiritual preparation?

Not necessarily. Association officials concede that there are some dangers inherent in this direction in any program of accreditation, but they point out that these dangers can be overcome if clearly recognized and if spiritual values and love for the Lord are made dominant. As one officer of the association has said: "It would be better for us to have no school buildings and a most limited number on the faculty; indeed, it would be better to meet in caves along a river and instill in our students a hunger for God, a passion for souls, a life of godliness and a genuine knowledge of the great doctrines of the Word of God, than to have all kinds of facilities and the highest accreditation without such results. Bible institutes and colleges must above all else be true to God in the ministry for which we have been called into existence. However, we are thankful that there does not have to be a choice here. With God's blessing it is possible to combine deep spirituality and the finest of scholarship."

13. What steps, if any, are being taken to avoid the possibility of a supra-group being set over all Bible schools which would press all schools into the same pattern?

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Several basic provisions should keep the movement on a voluntary basis: (1) The association itself is a voluntary one with each school deciding whether or not it wishes to ask for accreditation. (2) Standards set forth by the association are minimum standards, not absolute maximum requirements. And (3) the schools themselves take the leading role in analyzing their own methods and facilities before the final check by impartial examiners. Every effort is made to encourage and help the school itself increase the effectiveness of its ministry. Such help and encouragement was not available before the organization of the accreditation association.

Those interested in the accreditation movement realize that its future depends on the way the program is carried out from year to year. Only as young people like Bill Wembley, and parents like Bill's father and mother, and pastors and churches like Bill's pastor and church find that accreditation does mean uniformly better Bible institute and Bible college training, will the AABIBC stamp be looked for and respected in the years to come.

END

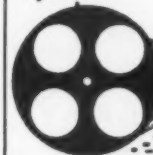
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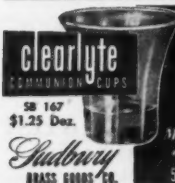


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Living in the Light of Our Lord's Return

[Continued from page 23]

In reply he gives the most simple and yet profound exhortation to be found anywhere in the Word.

If you refer to your Bible here you will find three brief exhortations (vv. 16-18): "Rejoice evermore. Pray without ceasing. In every thing give thanks." These are followed by the words, "for this is the will of God in Christ Jesus concerning you." It seems clear from the Greek New Testament that these three commands to rejoice, to pray and to give thanks are presented as a summary of the will of God for the Christian. There is no easier or simpler recipe for a happy Christian experience. Here is Christian testimony in relation to God in a very concise statement. What are involved in these three things?

† First, the command is given, "Rejoice evermore." In the Greek New Testament this verse is even shorter than "Jesus wept" (John 11:35). It contains only two short words, whereas in the original for "Jesus wept" there are three longer words.

But even though it is the shortest verse in the Bible, it certainly says a great deal. Suppose all that was known about a Christian was that he rejoiced evermore. How much would you know? You could be sure that he was genuinely saved. The world has its pleasures and its happiness, but it knows nothing of rejoicing evermore. For the Christian who is living in the will of God there is the possibility of rejoicing evermore. It shows that a person is living in the realm of faith, trusting the Lord. Does that characterize our lives as God knows them?

Consider the simple sin of murmuring as recorded in Exodus and other books which tell of Israel's journey from Egypt to the Promised Land. God punished them severely for their murmuring. They complained about the same things which we are apt to complain about: food, drink, circumstances. Here we have the opposite of murmuring, that Christians should "rejoice evermore."

The next verse is "Pray without ceasing." What does it mean to pray without ceasing? Does it mean to stay on one's knees twenty-four hours a day? No, our Lord did not do that, nor did Paul. Then, what does he mean? The statement means, first of all, that Paul maintained his stated times of prayer. Daniel prayed three times a day. When the decree was given that he should not do it, what did he do? He went right on faithfully, three times a day. He continued in prayer without ceasing. The statement reminds us, too, that we are always in touch with God. Certainly two friends can be in the same room and be in harmony and fellowship one with the other, even though not talking with each other. Paul is saying, "Do you want a really rich ex-



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perience? Take a walk of fellowship with the Lord, not only at stated times of prayer, in which you bring all your needs to the Lord, but maintain an unbroken walk of communion — praying without ceasing."

"In every thing give thanks," Paul adds in verse 18. What does it mean. "In every thing give thanks"? (It does not necessarily mean for everything give thanks.) It means that in every circumstance of life, no matter where God puts you, no matter what your difficulties are, in those circumstances you can thank God for all He has done for you. You may be praying earnestly that He will change your circumstances. You may be praying for victory. You can thank God that in it all you will be victorious in Christ. So "in every thing give thanks." This recipe, of course, is the will of God, as we have it stated so plainly here, "this is the will of God in Christ Jesus concerning you."

† In verses 19-22 we have a further admonition. These four verses relate to the first command of this section, "Quench not the Spirit." When Christ went to heaven He sent the Holy Spirit. On the day of Pentecost every true believer in Christ was indwelt by the Spirit. Ever since, whenever a person really trusts in Christ as his Saviour, the Holy Spirit comes into his mortal body and makes it a holy sanctuary, a temple of God. The Holy Spirit is there to minister to us, to teach, to guide, to direct, to rebuke, to show us the way to unfold the Scripture, to give us joy and peace and love, and to transform our lives and our character and our experience. How manifold are the ministries of the Holy Spirit! Yet, you and I have within us, under the providence of God, the capacity to quench or stifle the Spirit.

Sometimes we see persons who we know are saved, but their lives do not reflect the fragrance of the presence of God. What is wrong? Often they are resisting the Holy Spirit. What is it to quench the Spirit? It is just saying, "No," to God. We should instead always be saying, "Yes, Lord."

In thus yielding to the Lord, the Thessalonian Christians were told they should, first of all, not despise prophesyings.

Moody Monthly

Further, they were to "prove all things; hold fast that which is good." In other words, everything they heard was not necessarily prophesied. They had to distinguish between truth and error, even as we do today. They had to hold to what was good and put away that which was bad.

In verse 22 Paul sums up what it means to quench the Spirit, "Abstain from all appearance of evil," or, as it is better translated, "Abstain from every form of evil." We have the broad statement that regardless of what it is that may be contrary to the will of God, it should be taken out of our life.

♦ In conclusion, Paul contemplates the time when we are going to be perfect in the presence of God (v. 23). In a word, it is the truth that God has set us apart to holy living. It does not mean that we are perfect. Paul was not perfect, John was not perfect. It does mean that we should be holy, belonging to the Lord. "The very God of peace sanctify you wholly," that is, in every respect. He continues by expressing the desire that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The word *whole* here refers to the parts of our natural life: our spirit, our soul, and our body. Each of these three parts should be preserved holy to God and be

used by God. That means that everything we are—our body, our spiritual life, our rational intellectual life—belongs to the Lord; and our psychological life, our soul life, our natural life, also belong to the Lord.

In verse 24 Paul reminds us, "Faithful is he that calleth you, who also will do it." No one can sanctify himself. God has to set us apart as holy to Himself, and the great truth here is, "Faithful is he who is going to do this."

Paul's exhortation in verse 25 is very understandable, "Brethren, pray for us." We need prayer. It takes prayer and the work of the Holy Spirit to accomplish any true work for God.

After this appeal, Paul closes with a greeting to all the brethren. He charges them to have the epistle read. He was conscious of the fact that this was the very Word of God. Finally, he concludes with that great benediction, "The grace of our Lord Jesus Christ be with you. Amen."

As Paul wrote this to the Thessalonian Christians, so may the grace of God, His favor, His enablement, be made real in all our lives now and in eternity. **END**

This concludes the present series of studies by Dr. Walvoord. A new series by Montague Goodman is scheduled to begin next month on "The Pre-eminence of Christ."

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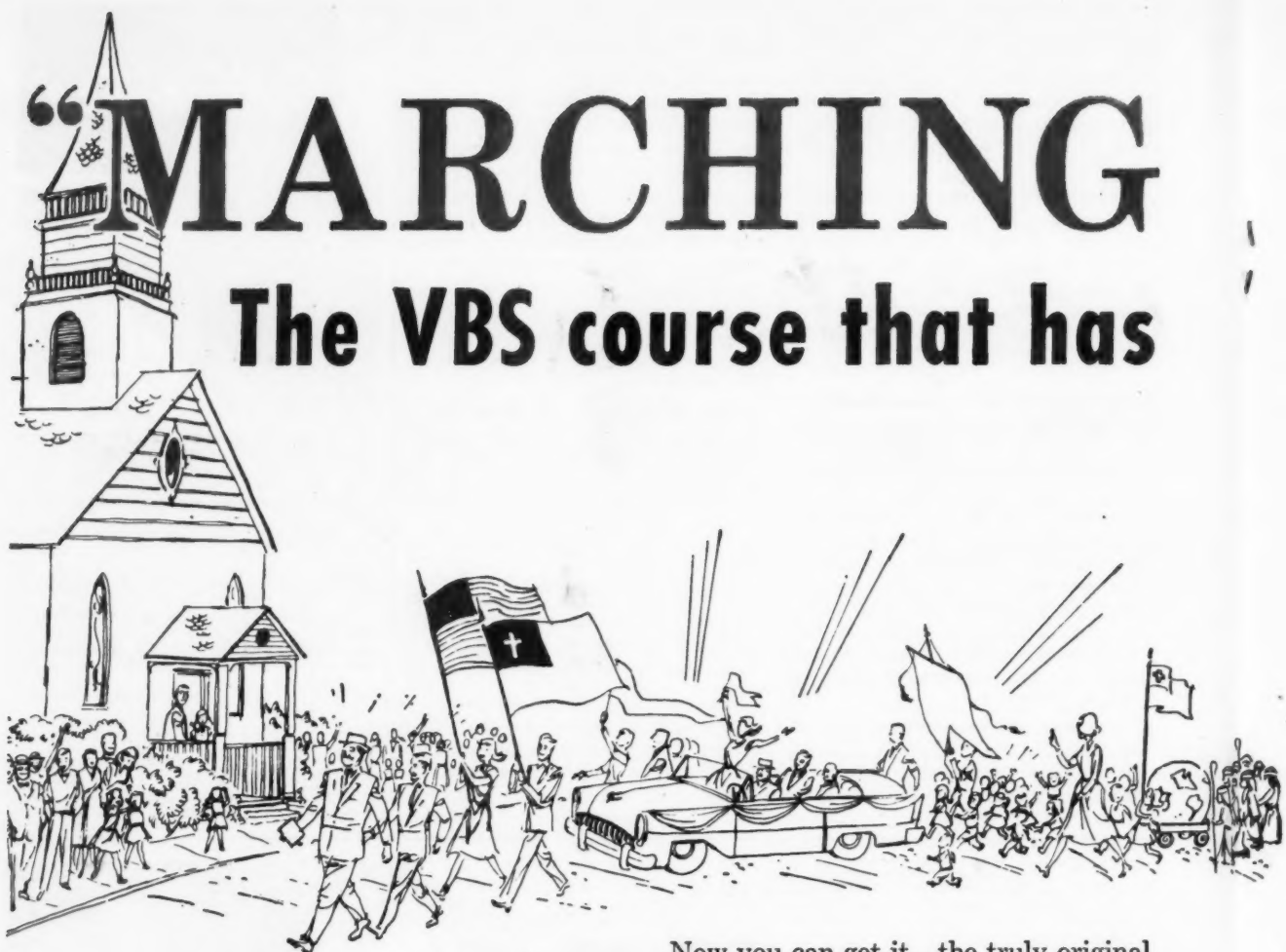
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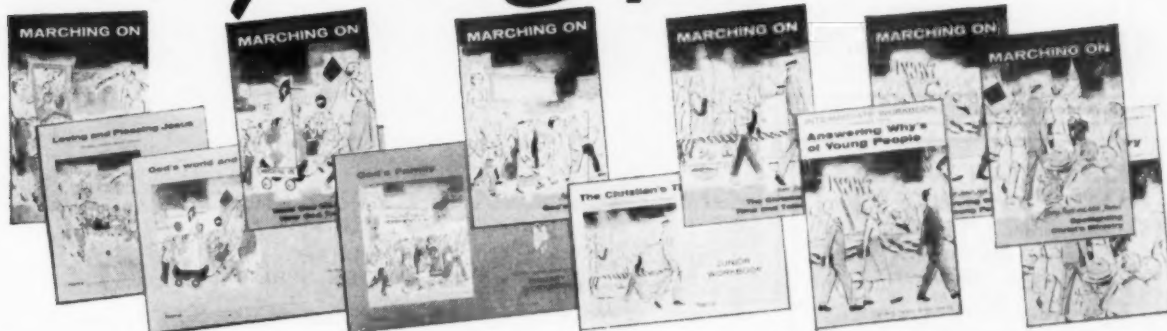
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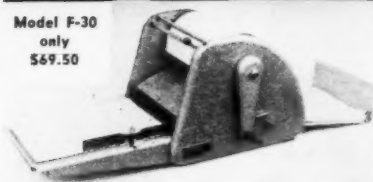
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The magnificent, annual pageant of the springtime is a recurring witness to God's faithfulness. The exquisite coloring of crocuses, forsythia, arbutus, violets, and cherry, apple, and peach blossoms are the work of His hands. He raises the temperature to thaw out the ground and sends rains to soften it. He changes the dress of the weeping willow from yellow to green, and the red buds of the maples into green leaves that give welcome shade. He guides and sustains the birds in their long migrations over land and sea, from the pampas of Brazil and the forests of Colombia and Ecuador to the meadows, plains, and woodlands of the States and the forests and tundras of Canada.

Surely it is for our pleasure and comfort that He has lavished such a variety of color on the flowers and the birds, and given the little songsters their varied melodies, not only to attract their mates, but to please our ears and cheer our hearts at the beginning of each new day. One cannot very well listen carefully to the robin, the cardinal, the meadow lark,

the song sparrow, and the wood thrush and at the same time harbor gloomy thoughts. The mourning dove is mournful, and he may remind us "that the whole creation groaneth and travaileth in pain together until now"; but let him also remind us that we "have the first-fruits of the Spirit," and that we are looking forward to "the adoption, to wit, the redemption of our body" (Rom. 8:22, 23).

We must carry on our daily work while we are on this earth, and it brings its trials and drudgery. But, as we are entering another glorious springtime, let us not fail to have ears to hear and eyes to see the beauties of sound and form and color which God spreads before us with a lavish hand.

Let us think sometimes of the words of the Lord Jesus, when He said "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:26, 28, 29, 33).

—Sunday School Times

Excerpt from a new advertiser's letter:

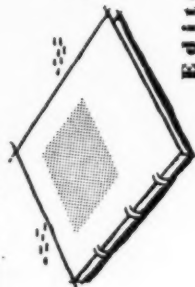
"It is encouraging to note that your publication is one of the few that evidences some feeling of responsibility for the welfare of the consuming public. I am pleased to provide the reference names and addresses in accordance with your advertising policy and wish that your attitude were common to all media."—K.S.

- effectively used with junior h's is shown in illustration 2. This lesson covers the four main questions asked at the Last Supper. Scripture for this is found in John 13 and 14. The questions asked are:
1. "Who is it?" (John 13:25)
 2. "Whither goest thou?" (John 13:36)
 3. "Why cannot I follow thee now?" (John 13:37)
 4. "How can we know the way?" (John 14:5)
- The question mark should be placed on the board before the pupils enter the room. The words should be added one at a time as they are taken up in the study of the lesson.

The blackboard may be used in teaching the Easter story for adults, with a series of illustrations centering around the cross. These illustrations are as follows:

<p>"God so Loved" John 3:16</p> <p>God's side of the cross HE GAVE</p>	<p>Our side of the cross WE RECEIVE</p>
<p>The Blood of Christ</p>	
<p>Price for redemption (Eph. 1:7)</p> <p>Price for justification (Rom. 5:9)</p> <p>Price for cleansing (1 John 1:7)</p>	<p>Price for forgiveness (Eph. 1:7)</p> <p>Price for believer's peace (Col. 1:20)</p> <p>Price for communion (1 Cor. 10:16)</p>
<p>The Cross of Christ</p>	
<p>Price for victory (Rev. 12:11)</p> <p>The cross of the impenitent thief He died in sin</p>	<p>Price for victory (Rev. 12:11)</p> <p>The cross of the penitent thief He died to sin</p>

MARCH • 1955
Volume 2 • Number 6



idea

NOTEBOOK

A Department of Moody Monthly
Edited by DOROTHY MARTIN



by Julia Weaver

Add to your equipment

A Make-It-Yourself Blackboard

Priority should be given requests from the teachers in your vacation Bible school who ask for more blackboards. If you do not have enough for each teacher to have one, it will be well worth the minimum of trouble and expense involved to make some yourselves. When preparing your VBS program, why not plan a time to get your teachers together for a blackboard-making session.

Serviceable class-size blackboards can be made for about a dollar apiece. All you need is:

1. A 2 x 3-foot piece of tempered manshite. This material is inexpensive and gives a hard, smooth surface. It can be purchased at any lumberyard.
2. Liquid slating, which may be purchased at a school supply store. It is available in black and green. The

green is a little more expensive, but is recommended by school authorities.

3. A paint brush.

Give the board two coats of slating to insure a good finish. You may want to slate both sides of the board, or you may want to cover one side with flannel for a flannelgraph board. The latter procedure would really give two pieces of equipment in one.

Perhaps, if the men in your church are bitten by the do-it-yourself bug, they can be enlisted to add a finishing touch in the form of a frame and a chalk rail. **END**

This Month

1. A Make-It-Yourself Blackboard
2. Milestones and Handwork Unit in VBS
3. Toys from Your Wastebasket
4. The Gospel in a Nutshell
5. A Word to VBS Leaders
6. Teaching the Easter Lesson
- 7.



Missions and Handwork Unite in VBS

by Mary L. Hammack

Have such a simple thing as a picture card. Your primary children could help with this need by making scrapbooks of Bible story pictures. Junior age and older groups may mend and repair old, discarded hymn books or, if that is not practical, the leaves may be removed and pasted in another book in somewhat of a scrapbook idea.

Every year hundreds of vacation Bible schools are conducted with thousands of children enrolled. Each child is expected to make some little project for the daily handwork period that will tie in with the over-all theme. What happens to these handwork projects *after* VBS? All too often they may be taken home and displayed with pride by the children for a short time but are soon cast aside, unwanted. Sometimes they can even be seen in the basement of the church waiting to be destroyed.

Why not challenge the children of our vacation Bible schools to do some very practical handwork projects, not for themselves, but to share with other boys and girls and so help to spread the gospel? Children, too, want to receive the real blessing that can come only from giving. At the same time they will be learning not to be wasteful of time, talents or material. With proper guidance they will be eager and enthusiastic about sharing with those their own age in other areas.

Today, children in mission schools, hospitals and orphanages throughout the world are desperately in need of materials which could be made by children in your VBS this summer. Frequently, missionaries return with heart-scrambling stories of children who do not

Teaching the Easter Lesson

By SYLVIA MATTSON

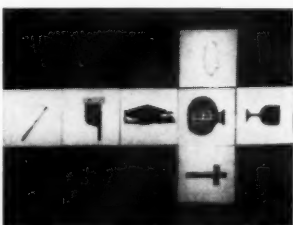


Illustration 1

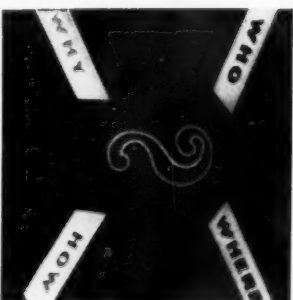


Illustration 2

SOME Sunday school teachers find it difficult to think of fresh ways to present the Easter lesson. Here are a few suggestions that may prove helpful.

A jigsaw flannelgraph lesson, illustrating the eight main events of crucifixion week, would prove an interesting lesson for junior boys and girls. The pieces may be scattered on the flannelgraph, then rearranged to form a cross as the lesson is presented. (See illustration 1)

The pieces should be placed on the board in the following order:

The garden scene (the cup) (Matt. 26:39, 42)

Betrayed (money pouch) (Luke 22:3-6; Mark 14:43-45)

Delivered to soldiers (soldier) (John 18:12)

Falsely accused (finger) (Mark 14:56-59, 63, 64; Luke 23:2)

Scourged (scourge) (John 19:1)

Mocked (crown of thorns) (John 19:2, 3)

Crucifixion (cross) (John 19:18)

The lesson may be climaxed by a brief summary of the Easter story illustrated by an empty tomb with the stone rolled to one side. This may replace the cross on the flannelgraph or be placed to one side. If the teacher wishes, she may use Scripture references on the pieces of construction paper which form the cross instead of the illustrations shown.

* * *

A flannelgraph lesson which may be

VBS date grows nearer. If you have laid a good foundation in early preparation, you will have a vacation Bible school that will bring honor to the Lord Jesus Christ.
End

Check List for VBS Planning

Use this suggestive list to check your preparations for vacation Bible school this summer. For a successful VBS you will need to—

- ☐ Pray for a vision of what Christ can do through your VBS.
- ☐ Counsel with the pastor, Sunday school superintendent and other educational leaders of the church.
- ☐ Arrange to present the aims and needs of the VBS to the people of your church. You'll need their loyalty.
- ☐ Work out a definite plan of financing the school.
- ☐ Line up volunteers to serve as department superintendents, teachers, planners, secretaries and other workers.
- ☐ Determine dates, time and place.
- ☐ Arrange for newspaper stories, bulletins, announcements, handbills and other publicity.
- ☐ Send for samples and select best teaching materials for your needs.
- ☐ Order other supplies.
- ☐ Collect donated articles for handwork and teaching helps.
- ☐ Prepare flannelgraph materials, ob-

- ☐ ject lessons and other teaching aids.
- ☐ Check facilities—rooms, chairs, tables, blackboards, flannelboards, easels, etc.
- ☐ Work out missionary project for the pupils' offering and handwork.
- ☐ Plan closing program to reach parents.
- ☐ Begin plans for follow-up through visitation and Sunday school.

More space in VBS

Fewer chairs than children will provide more space. Children prefer to sit on the floor anyway. The removal of large tables will yield additional square feet for children who need space to move about. One or two folding tables may be used to replace these. The use of a victrola instead of a large piano will give several more square feet.

—Sunday School Builder

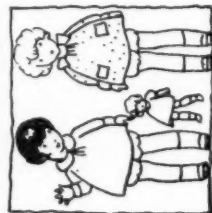
Use Papier-mâché

Don't forget to include the use of papier-mâché in your handwork plans for VBS. It is inexpensive and makes excellent modeling material. Tear old newspapers into small pieces—as much as desired—and soak overnight in water. The next day squeeze out water. Make a thick flour and water paste and add it to the wet newspaper until it sticks together and handles easily. The object or figure when dry may be painted or shellacked.

Can Your Department Pass This Test?

1. Is there an air of orderliness in the room? _____
2. Are the windows clean? _____
3. Does any of the equipment need to be cleaned or repaired? _____
4. Is there an accumulation of papers, pictures or songbooks on the piano? _____
5. Are the pictures on the wall hung straight and are they low enough to be clearly seen by the children? _____
6. Is the room inviting to the pupils? _____
7. Is there at least one pretty place in the room? _____
8. Is the department Bible accessible to the children? _____

—The Sunday School Builder



Toys from Your Wastebasket

by Esther Miller Pagler

TEACHERS of nursery children can make toys for the Sunday school department and mothers can make toys for their children's use at home from materials that are usually thrown away. A little time, material and ingenuity will give surprising results and fill you with satisfaction at having made something out of practically nothing.

Spools, tin cans, scraps of material, odds and ends of lumber and paper boxes are some of the things which can be made into toys that tiny tots will enjoy. Once you get started, you will be looking for—and finding—materials all around you.

Sandpaper empty spools and then scrub them well. They may be left plain, shellacked or enameled. String them on tape or very strong twine, using a double thickness, so that they can stand rough treatment.

Tin cans of all sizes from the big #10 size down to the small cans which contain frozen fruit juice are usable, if opened with a can opener that makes a smooth cut. Use coarse emery cloth or steel wool to go over the cut edge of the can to make sure there are no sharp pieces. It is not necessary to paint the can after the label is removed for the shiny tin is attractive to youngsters. These cans may be banged around, piled

like nested blocks, or used to build all sorts of things.

Blocks can also be made from pieces of scrap lumber if it is carefully sanded until satin smooth. Chip-proof enamel will further smooth the wood for tiny hands to handle without hurt. Many children prefer these to blocks which may be bought.

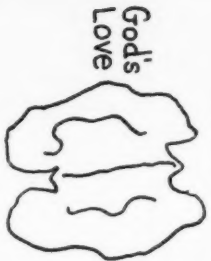
Large cartons made of heavy corrugated cardboard serve as fine houses and places to crawl in and out of and to explore. With the open side of the box placed on the floor, windows and doors may be cut in the other sides. Such boxes provide much interest and amusement.

Stuffed toys are always favorites with children. All pattern companies sell envelopes of patterns of easy-to-make animals and dolls. They may be made of scraps of yard goods which will not fade, or scraps of oil cloth which is easy to keep bright and clean. Instead of buying stuffing for such toys use shredded children's discarded underwear, white stockings and socks, pieces of white material, or nylon stockings.

Why not start looking in your wastebasket for the makings of toys which may appeal to your toddlers. You'll find it fun!
End

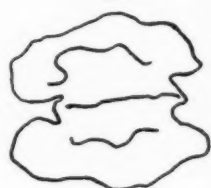
God's Grace

Man's Acceptance



God's Gift

Man's Faith



Man's Reward

A Simple Object Lesson

The Gospel in a Nutshell

by Olive W. Mumert

Preparation: Carefully remove the shell from a walnut, taking care not to damage the nut. The nutmeat should remain in one piece or be broken down the natural dividing line. It may be replaced in the shell to begin the lesson.

Procedure: Begin the lesson by holding up the nutshell before the class, remove the nut, and indicate the divisions and the lessons they represent. The lesson may be clearer if the nutmeat sections are drawn on a blackboard or paper and the words printed as the lesson is developed (see illustration).

John 3:16 is said to contain the "gospel in a nutshell." In this lesson we shall see in what respects this comparison holds true. Opening the walnut shell, we find the nut which, though a unit, has natural divisions and subdivisions. The main division separates the two halves which in turn are subdivided, though less distinctly, into two parts.

As we study John 3:16, we will see that it, too, is divided into two main divisions, which in turn are subdivided.

The first half of the nut represents God's grace, and the two subdivisions, God's love and God's gift. "God so loved . . . that he gave his only begotten Son . . ." (Have the class look up and read

I John 4:9, 10 and Galatians 4:4, 5.)

We find that the gospel began with God's love for sinful man and His love was shown in what He did. When the fullness of time was come, God sent His Son to redeem those who, under the law, were condemned to eternal punishment. God's love alone was not enough. As a just and holy God He could not ignore sin. It must be punished. So God, in love, gave His only Son to bear our punishment for us.

The second half of the nut represents Man's acceptance, and the two subdivisions, Man's faith and Man's reward. "Whoever believeth in him should not perish, but have everlasting life." Romans 3:23 (have it read) leaves no doubt as to the need of all for God's love and God's gift.

(Have the following verses read: Romans 6:23; John 5:24; Ephesians 2:8, 9, and John 6:47.) Now as we read, we see that as you by faith believe in God's promise, made because He so loved you, you receive God's gift of everlasting life through His only begotten Son, Jesus Christ.

(Close with an invitation for each one to accept Christ as Saviour. As simple as the gospel message is, it must be personally accepted. Have John 3:16 read in unison.)

End



Steps in getting ready

A Word to VBS Leaders

I'm just a few months all over the country children will be starting that long summer vacation. And you—you are already anticipating your share in the summer plans of the children because your mind is full of vacation Bible school.

Where do you start your preparation for these important weeks? One of the first things, perhaps, is to decide what lesson materials to use. You may be planning to use the same series that were so successful last year. If not, there is a great variety from which to select that which is best for your school. And there lies the secret of a wise choice—not what works well somewhere else but what is best for your situation. Look over the material that is advertised keeping the needs of your school in mind, and then make a decision.

Check the material you've decided on using to see what supplies will be needed. There may be some left over from last year—crayons, paper, rulers, pencils—that are still useable. Other supplies may be obtainable from the homes of workers and children. A check on this before beginning may save expense later on.

Do you know who is going to teach in the various departments? Are you just hoping that someone will turn up who will be willing to take that large primary group? Don't do it! One of the biggest factors in the success of the school will be the workers, so get them lined up well in advance. Make sure they understand the importance of their work and will stay with you to the end.

What equipment is necessary to func-

tion efficiently—blackboards, flannel-graph boards, projector? If your church does not have what is needed perhaps it can be borrowed or rented.

When and where will the VBS be held? Certainly not at just that time when a large group of youngsters will be away at Scout camp, or when the ones you'd counted on to help were planning a vacation trip. You won't satisfy everyone, of course, but do set a time when the largest possible number will be reached. If your church is conducting its own vacation school there is no problem of a building. However, if it is to be a community school, be sure there is a clear understanding as to what each church is responsible for in order to share expenses equally.

Of course, you'll be planning good advertising for the school. Within the Sunday school, in the church bulletin, by newspaper publicity, through the use of handbills, through visitation and by any other means make every possible contact to bring in the children.

Are you planning a special missionary offering? What will be done at the closing program? These and many other details will need your attention as the

IDEA NOTEBOOK

March, 1955

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A Department of *Moody Monthly*

Editor, Dorothy Martin

Consulting Editors: Harold E. Garner, Arvilla K. Garner, Irene B. Ramsey, Robert E. Rill, Dr. J. Allen Blair.

What about
those boys
and girls
who don't quite fit
in your
Sunday school?



Galloway photo

A Class for the Forgotten Ones

By R. L. Davis

COME with me on a bright Sunday morning as I ride through the Boulevard Park district of Seattle, Wash., a passenger in the sedan of Mrs. George Warfield. It has not been easy to bring about this trip. Our driver is the founder and teacher of a special class in our Sunday school for handicapped children. When the class was organized, she let it be known that there were to be no visitors. But with the help of the pastor of our Boulevard Park Presbyterian

Church, Garth A. Steele, she has been induced to let us visit her class with the thought that their experiences might benefit handicapped children in other communities.

We are enroute to pick up some of her children. When agreeing to arrangements for this visit, Mrs. Warfield explained that she would call for me that I might see the entire operation, from the home to the classroom. As we drive to the first home, we learn that besides physical

ailments, some of the children in her class are mentally retarded, emotionally or socially handicapped, or in some cases, a combination of these. Our interest to observe her work with these children increases.

"Each Sunday as I drive down this lane," Mrs. Warfield says as she turns on to the bumpy gravel road leading to the older section of the community, "I keep hoping I'll return with three new children. So far, I've always driven back alone. But this may be the day . . ."

She explains that these children seldom attend Sunday school. The father has not allowed them to go, and the mother seems to take little interest in either the home or the children. Usually the family is still in bed when she calls Sunday mornings. But because the children do not appear to be fed regularly and have to prepare many of their own meals, or go without, she is anxious to give them the love and companionship they have seemingly lacked. And she longs to tell them about the One who loves them and cares.

"Yes," Mrs. Warfield is emphatic, "these are handicapped children well qualified to attend the class, but their affliction is not mental or physical as much as it is emotional and social, due to lack of care." [Continued on page 70]

As we leave the class, these boys and girls are busily and happily engaged at a work table.





ANSWERING YOUR

Questions

NATHAN J. STONE

WAS CHRIST A CREATED BEING?

Will you please explain the words found in Colossians 1:16, "the first-born of every creature." A certain religious cult here teaches from this verse that Jesus Christ is a created being, therefore not God, and that He was merely an angel before He had a body. I believe He created everything, but would like to have the verse explained. —W.J., Chicago, Ill.

A glance at the context alone would suffice to show that the Lord Jesus Christ is not a created being. The very next verse states that by Him the entire universe was created, including every order of being. It is specifically stated in Hebrews 1 that He is so much better than the angels, than whom there is no higher order of created beings.

As the Creator Himself, He is identical with the Elohim, God, of Genesis 1:1. Nothing could be stronger as to His identity with God as Creator of all things than John 1:1-4. It is that Word, which was God (John 1:1), which became flesh and tabernacled among us (John 1:14). Christ is the Son, and to this Son it is said, "Thy throne, O God, is forever and ever" (Heb. 1:8). Indeed, the writer of the Epistle to the Hebrews, in chapter 1 especially, exhausts the power of language to describe the glory and majesty of this Son and His identity with the Father.

The words "firstborn of every creature," however, could bear the rendering, "begotten before all creation," and the context shows that it is this which is meant. The word "begotten" is used of Him as opposed to the word "created." He is begotten and not created. He is the image, that is, the true picture and manifestation, of the invisible God from all eternity. He is that image in which man was first created as a pattern of the true, and in which man after his fall must be renewed. In that sense He is distinct from all mankind, all of whom have sinned.

The words "Son" and "begotten" are the only terms which the limitations of human language and concept can find to express the unique relationship between these two Persons of the Trinity. It is beyond human comprehension to fully express or fathom.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

The name "firstborn" is used of Messiah particularly as the One, as Himself man, through whom any who believe come to the saving knowledge of God. He is thus the firstborn to God of His redeemed creatures. So the title is used of Him in Psalm 2:7; 89:27; and Hebrews 1:6. Yet while He is truly man, the seed of Abraham, the son of David, attributes are accorded Him far higher than any belonging to a mere created being (Isa. 9:6; Dan. 7:13, 14).

Thus this verse (Col. 1:16) is meant to set forth: (1) the eternal oneness of Christ with God; and (2) His distinctness of Person as the begotten of the Father.

DOES GOD TEMPT US?

Matthew 6:13 perplexes me. How can we pray to God, "Lead us not into temptation," when in James 1:13 it is stated that God does not tempt anyone? —H.J., Ill.

The word "temptation" in Matthew 6:13 is elsewhere in the Scriptures translated "try," "examine," "prove," as in John 6:6. Trial is the dominant thought in the word here and not the placing of temptation to do wrong in the way of any person. We are frequently tested by circumstances which bring out our tendencies and try our spiritual fiber and faith. The Word of God abounds in such instances of testing (Gen. 22:1; Exod. 15:25; 16:4; 20:20; Deut. 8:2, 3). The entire life of Joseph in Egypt was such a testing. He was probably tested in his triumph and exaltation as well as in his sufferings.

In this sense the world in which we live is constantly a moral arena. We are bound to be tried as free creatures constantly confronted with choices. And James exhorts us to count it all joy when we fall into various trials (1:2) as affording opportunities for triumph and growth. Nevertheless, we are conscious of the frailty of the flesh in the face of such trials, and the humble of spirit may well pray not to be led into such.

Our faith might be sufficient to endure, and it is also true that God will not permit us to be tempted or tested beyond what we are able to bear (1 Cor. 10:13). Yet it is surely fitting that we as creatures, conscious of human weaknesses, pray to the Creator in this respect as we do for other needs which He has promised to meet.

It is not a weakness to pray thus. It was the Lord Jesus Himself who formu-

lated the prayer and we can hardly separate this particular petition of Matthew 6:13 from the severe testing through which He Himself had so recently passed (Matt. 4:1-12). In the light of this we can understand the inclusion and meaning of this petition not to be permitted to pass through the severe trials of life, although we so pray, as He did, with conscious submission to the will of God.

CAN "MEN" REMIT OR RETAIN SINS?

What is meant by "remitting" and "retaining" in John 20:23: "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Did Christ here transfer His power to pardon sin to His disciples and their successors? —C.J.D., South Dakota

The word "remit" here means *forgive*, as given in the Revised Version. Therefore the word "retain" means *not to forgive*. It is abundantly and clearly stated in the New Testament that the forgiveness of sins is only on condition of personal, active faith in the Lord Jesus Christ, the one and only Mediator, the man Christ Jesus (1 Tim. 2:5) and no other man. The agent is the Holy Spirit, whom the Lord Jesus communicated to His disciples at that time (John 14:16; 26; 15:26; cf. Acts 2:4).

Theirs, however, was not the authority to forgive or not to forgive sins, but only the right to announce forgiveness or retention, according as the hearer received or refused to receive the Lord Jesus as Saviour. Even this right was valid only as they were sent by Christ and had received the Holy Spirit.

Any true believer in Christ, having received the Holy Spirit, has this right and privilege today. It consists in the presentation of the gospel of the saving grace of Christ to anyone, anywhere. For those who receive Him, there is remission of sins; for those who refuse Him, there is no remission.

This is also what is meant by the use of the word "keys" (Matt. 16:19), which simply has reference to the opening of a door (Luke 11:52). Here it is the opening of the door of grace through the preaching of the gospel. As Peter thus unlocked the door, the first time in fulfillment of this promise at Pentecost (Acts 2) to the Jews, and then in the house of Cornelius (Acts 10) to the Gentiles, so every believer who introduces the Saviour to a sinner, uses the power of the keys, announcing the remission or retention of sin.

CAN A CHRISTIAN SIN?

In the light of 1 John 1:8, 9, which seems to say that believers do sin, how can we explain 1 John 3:8, 9 which says that a believer cannot sin? —F.L., Minnesota

A distinction must be made in these two passages between sin in *principle* and sin in *practice*. 1 John 1:8 certainly declares that we all "have sin," that is, it is present in the old nature, in the imperfection which is the condition of human nature. But if this nature of sin issues in practice then for the believer there is confession, forgiveness and cleansing. John wrote this epistle in

order that we may not sin (I John 2:1, R.V.), but immediately adds that if one does sin, there is an Advocate, a Helper. The saint may possibly sin. There is no complete eradication of sin in this life.

It is possible also that in chapter 3 the apostle was combating an ancient heresy that sin concerned only the body, not affecting the spirit, and therefore a believer could sin at pleasure and without real defilement. To this he would reply that the child of God cannot so sin, and that sin, far from being such a light matter, is of the devil. At any rate, in chapter 3:9 he refers to sin as a *condition*, and as such, wholly inconsistent in a believer and possible of being overcome. The life of Christ and a *life* or a *practice* of sin cannot exist and go on together in one born of God.

THE SUBTLE LODGER

The following was told in the address of a converted Burman to a group of natives.

A little banyan seed said to a palm tree, "I am weary of being tossed about by the wind; let me stay a while among your leaves."

"Oh, yes," said the palm tree, "stay as long as you like," and by and by forgot the little seed was there. But the seed was not idle. It sent out little fibers and tiny roots, and they crept around the trunk and under the bark and into the heart of the tree itself.

Then the tree cried out, "What is this?"

The banyan said, "It is only the little seed you allowed to rest among your leaves."

"Leave me now," said the palm tree. "You have grown too large and strong."

"I cannot leave you now," said the banyan; "we have grown together. I will kill you if I tear myself away."

The palm tree bowed its head and tried to shake the banyan off, but could not, and little by little the palm tree withered, the trunk shriveled, and only the banyan could be found.

Beware of little sins! —The Pilot

The Seven Coins

To illustrate the idea of robbing God, a Chinese Christian used the following:

"It came to pass that a man went to market with a string of seven coins. Seeing a beggar asking for alms, he gave the poor man six of the coins, and kept one for himself.

"The beggar, however, instead of being thankful, followed the good man and stole the seventh coin also. 'What an ungrateful fellow!' one may exclaim. Yes, but there are those to whom God has given six days and who steal the seventh also."

—The Presbyterian

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The Burden Is Light

[Continued from page 26]

"Some drugs, too, and magazines, and
he used to cash my checks so I could pay
Marie, my maid, every Friday. I probably
'charged' a few of those checks, too."

"How much is it altogether?" She was
very careful with me at times like these.

I smiled what was definitely not a
saintly smile because I didn't yet know
how to handle things altogether without
tricks. "Really want to know?"

"Yes. We'll have to begin to pay it."

"Oh—uh, yeah. Sure. Well, it's \$456.93."

At that moment our "front" door buzzer
sounded off and I nearly went with it.
It hadn't rung before, and I had a return
of my old panic at doorbells with no
one to protect me from collectors and
people I didn't want to see.

"What do you think that could mean?"
My chest hurt. "Could we just let it
ring?"

"Christians don't have any right to
let their doorbells ring. Maybe it's some-
one in trouble."

"Oh, I forgot. I'm sorry. I'll go myself."

On the way I asked the Lord to for-
give me for wanting to let it ring. But
when I saw who it was, I knocked over
the duchess' dress form standing guard
over some old furniture in the basement
hall, in my flight back to Ellen and
safety.

"What'll I do? It's the news agency
from my old place. They've found me. I
owe them money."

"Well, first of all, we'll let him in,
and then we'll give him ten dollars on
account and tell him things are going
to be different from now on."

"Ten dollars! He wouldn't accept such
a little bit, would he?"

"Let's tell him about you and see
what happens."

I told him about myself and he took
the ten dollars and was very polite about
taking all the rest in two- and five-
dollar payments over a period of months!
And down the long list of creditors we
went. Some I called by telephone; some
I visited in person. To others I wrote
letters. But to each one I told the com-
plete truth. I had become a Christian.
They would get the money.

Month after month two-dollar pay-
ments went out on my top-heavy debts.
Two dollars! Two dollars! Two dollars!
And much, much later, after every credi-
tor had graciously accepted the appall-
ingly small but very regular payments,
I found out that two dollars is the mini-
mum amount which a creditor can ac-
cept and not sue.

I didn't know that, but the Holy Spirit
did.

✦ EVERY winter Sunday morning we
dressed up in our good suits which did
not match our dungeon, and with Ellen
wearing a borrowed mink coat over the

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top of her own inadequate winter one, we
stepped joyfully around the corner to
church with the very elite.

I now wanted to go to church. And
wisely Ellen agreed to let me choose.
My main qualification was a church
where I'd be left alone. Where no one
would try to shake my hand and make me
feel "welcome." For some reason I loved
people everywhere except in church.

Everyone seemed so interested in him-
self that only Ellen and I knew her mink
coat was borrowed and much too long,
and also we thought at least that we
were the only ones who knew we could
afford no more than ten cents apiece in
the collection plate. Of course, we knew
He knew, but He also knew this was
really what we had to drop in! Ellen's
reserve was running low.

And once a week we needed thirteen
cents each for bus fare to get to a prayer
group where I experienced my first in-
formal Christian fellowship and found it
increasingly attractive.

✦ ELLEN tried valiantly to get a job.

I made the rounds of the advertising
agencies and networks. A few years before
some of the men I visited had offered
me good fees just to write audition ma-
terial. I wrote some sample scripts for
a show I wouldn't have touched out of my
own office and I worked hard on them.
But they were flatly rejected!

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Ellen's money was gone one day and I hadn't had any for several weeks, but we had our guidance clear about not asking our families for help. In fact, that never crossed our minds. We were just waiting.

Neither of us was trained for practical earning. Ellen's training was advanced, but it was in classical piano! All I could do was write and direct radio scripts. No one seemed to need anything played or written for money.

One late afternoon when the "duchess" third janitor in ten days had departed in a rage, an idea hit me! Ellen was out following up a not too likely ad in the paper, and I could scarcely wait for her to come home. And when I heard our buzzer vibrating the building with her customary three shorts, I was half way down the low-ceilinged hallway before she got the key unstuck from the lock of our basement front door.

"Hey, I've got a terrific idea!"

"I didn't get the job."

"Good. Now listen!"

I explained that janitor number three had just departed in a cloud of invectives and justifiable fury. We knew it was *humanly* impossible to satisfy the poor woman, but I figured it must be *super-humanly* possible!

"So, let's you and I apply for the jobs! She's lost her maid, too. Between us we can be maid and janitor and grow spiritually, keep both cheeks pink from turn-

March, 1955

ing and I'll lose weight while we're both going the sixty-second mile. It'll be a wonderful chance to prove our Christianity is working, and also she should give us at least half if not two-thirds off on our rent. Maybe she'd even allow a hundred dollars for the services of two people. That would leave only twenty-five a month and I can knock out *something* somebody will buy eventually!"

I knew her answer long before I finished my excited tirade. Ellen was remembering the tight-mouthed, cynical, proud, boasting woman who regaled her just a few months before with ravenotices about Eugenia Price Productions!

Here was the same girl excited about the possibility of emptying garbage and scrubbing floors!

Ellen just stood there with her slanty eyes brimming with happy tears, and said, "Behold I make all things new!"

"Who said that?"

"Jesus."

"Isn't He wonderful? Let's go ask her!"

This was almost too much for the strange woman "upstairs." She paced up and down the long, long living room in her riding habit for several moments and then whirled upon us with:

"But you're both ladies! You can't do servants' work!"

"Jesus Christ did." I said that.

She said nothing for a moment.

"Look, Mrs. —. We want to do this for you. We know you're in a spot and so are we. We haven't any money to continue paying this rent every month. Two months ago we pooled our Christmas money from our families to pay you. Last month I sold a coat mother had just given me. This month we'll work for you if you'll let us. It won't bother us. It really won't. We're free."

She turned away.

"All right, it sounds like a gay lark! If you'll look at it as a lark and a favor to me, and not as though I'm hiring you as my servants, I'll agree."

Then she graciously added:

"I'll knock off thirty dollars a month from your rent, too!"

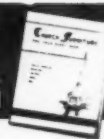
A moment later, descending the stairs to our cheerful dungeon, we each rubbed the other cheek and rejoiced. For two hours a day, six days a week I would carry garbage and scrub halls and porch and sweep the sidewalk and keep the yard clean and planted. For two hours a day six days a week, Ellen would work in the "duchess" apartment. And we would each be making the equivalent of fifteen dollars per month!

We still had ninety-five dollars a month rent to raise, but we had the Lord and He had us, and that night as we read the chapter on "Growth" in dear Hannah Smith's *The Christian's Secret of a Happy Life*, we could actually feel ourselves grow!

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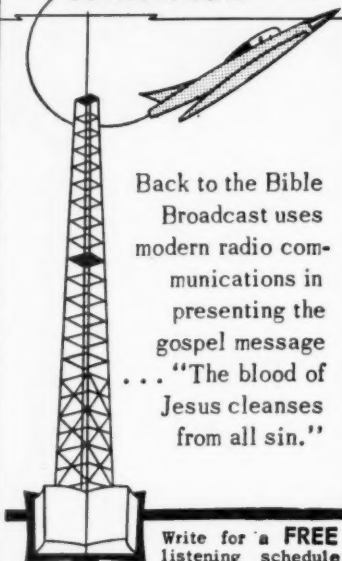
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qualified ever turned up during the first six months of the lease. "My Father worketh hitherto, and I work" (John 5:17). He had tried Ellen in New York and now was taking her deeper. Obviously He was trying me.

Where was He taking us?

We didn't bother to wonder. After all, Jesus Himself said that we should "take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:34).

And day by day the burden grew lighter and lighter, and I want very much to say that I never felt the presence of Jesus Christ more definitely than in the dark alcove under the front steps when I stooped to spread rat poison on pieces of stale bread to discourage a sudden pilgrimage of fat gray friends as they sought to inhabit the big oil drums, where I daily dumped the "upstairs" people's waste and garbage.

♦ In September of 1950, I felt that old stirring within. I hadn't written anything but letters for more than a year. I felt I had something to say, and I tossed during the night under the influence of strong, rhythmic phrases and brilliant descriptive passages which I lost completely upon waking.



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I wanted so much to write something again.

But what? I prayed for guidance.

"Are you willing *not* to write at all—ever again, if that's the plan, Genie?"

"You know I am. But I love you for pinning me down. I'm really not cooking anything up this time, Ellen. Somehow this *seems* different." I laughed. "Of course, that could be wishful thinking."

It could have been. But it so happened it was not. It was prayer about to be answered. Sometime during the third week in September an advertising man named John Camp called me on the telephone. I met him, and for the first time in my life I heard of the Pacific Garden Mission. For four years, Harry Saulnier, superintendent of the old skid row mission, and his board of Christian business men, had been praying for guidance concerning a possible half-hour dramatic program telling true stories of the lives which had been transformed by



After addressing the largest gathering of Christian ministers ever assembled in the Orient, Bob Pierce held eight days of meetings in Seoul, Taegu and Taejun with overflow crowds in all kinds of weather.

Evangelism in Korea

IN Seoul, some fifteen hundred Korean pastors gathered for a five-day fall conference with Bob Pierce of World Vision, Inc., according to word from Missionary Harold Voelkel. The Pierce team included Dick Halverson, David Morken, and Bill Jackson, a recently converted young baritone opera singer. Capacity crowds filled the large Yung Nak church each evening and at almost all the other sessions, including the five o'clock daybreak prayer meeting.

For ten days following the pastors' conference the Pierce team held meetings on the athletic field of Pai Chai school, where a twenty-ton platform army trailer provided the rostrum, as well as electric generators for lights and microphones. Attendance grew to 25,000 and Mr. Voelkel reports a good response to the invitation with a careful follow-up program guided by a Navigators' representative.

The schools of Korea opened their doors to the gospel, with the result that the Pierce team scheduled numerous meetings daily in schools and colleges in several key Korean cities in addition to evangelistic services. After three days of meetings at Chosen Christian University in Seoul, hundreds came forward to accept Christ. "the most moving sight in my twenty-seven years at the institution," said the president.

Mr. Voelkel also reported that World Vision, Inc., maintains 130 former North Korean Communist prisoners of war who are now seminary students studying for the Christian ministry.

Jesus Christ at the Pacific Garden Mission.

My writer-heart leaped with delight, but I didn't trust the "writer" in me, and Mr. Camp agreed to give me a day in which to seek the Lord's will for me in the unique radio venture. We prayed and waited for His answer. It came with full assurance and on the first Saturday night in October, 1950, I directed my first broadcast of the now world-famous radio program, "Unshackled!"

* * *

The first three scripts were written in my converted coalbin as the dungeon era ended. As though to mark it well, a thunderstorm flooded Chicago and our inadequate plumbing proved itself most inadequate.

There was a tinge of kindly retribution, because that night we slept "upstairs"! On the third floor in the most beautiful apartment of all, on the "duchess" orchid sheets!

The next day and for the entire week thereafter, large, eager water bugs moved in, but we had had those orchid sheets and had slept "upstairs" one night and our time had come to go anyway.

On October 15 we left our "whited sepulchre" to the bugs and our love and our gratitude with our friend "upstairs."

The gratitude we left with her is deeper and more and different from that which anyone casual might suspect. And from our hearts we hope the year lightened her life a bit. It was certainly used of God to sharpen our souls and our humors.

And it deepened our hearts.

I swept out the little dungeon for the last time after Ellen had gone with the movers, "dwelling deep" in the riches in glory. **END**

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HEARING THE SPIRIT

"He that hath an ear, let him hear what the Spirit saith unto the churches." Seven times in the opening chapters of the Revelation is this challenge repeated! The living, risen, exalted Lord who is Head of His Church walks in the midst beholding our works. By His Spirit He would lead us, correct us and keep us usable in His program and purpose of reaching the "other sheep" whom He must bring with Him when He comes.

Many churches for lack of ears to hear the speaking Spirit have been dropped from God's program and are no longer useful to Him. Rather, they have become bases of operation for the enemy to spread his false doctrine and thus hinder the spread of the true gospel of the grace of God.

As long as there are any with ears to hear, there is hope in any church for its continuance in the blessing and favor of God. How long since you and I have heard Him speak?

—Malcolm R. Cronk

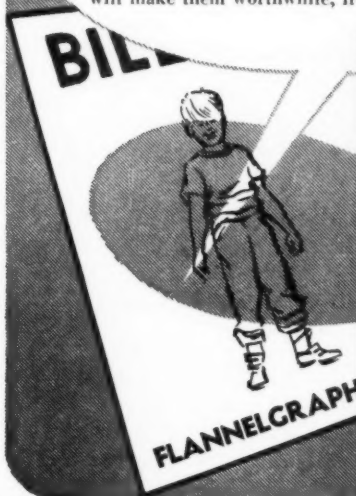
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When Death Came to Our Street

By Jeanne Hillestad

Our little street in a quiet southern California town is generally very peaceful. Not much excitement, nothing to make the headlines. Our children play together as children play on every street in towns all over the country. We shop, we visit, we garden. All very commonplace and normal, and we like it that way. We had never felt a need for anything more than we have—until that day when a large ominous ambulance pulled up hurriedly in front of one of the houses.

We watched with our hearts in our mouths as the ambulance was loaded by the efficient men in white jackets. As it roared off, something nameless seemed to hang over the street. A something that put worry and anxiety in our eyes. We went about our work with troubled minds and hearts, with a fear of the unknown hanging over us.

Finally, when I could stand it no longer, I went next door.

"Could I help?" I asked.

"No, thank you," came the calm answer, "Mother has had a heart attack."

Worry showed in my eyes. She'd had heart attacks before. Of course, she'd always pulled through. But the doctor had said that any one could be her last. Then I remembered her marvelous faith in God, her love for Jesus, that had sustained her for so many years. I went back home, convinced that this time, too, God would take care of her. I needn't worry about it.

God did take care of her. But not as we had expected.

For a moment, after they told us she had gone home to be with Jesus, my mind refused to accept it. "Oh no," I thought, "it's just not fair." I ran next door to see what I could do to help.

For a while, as I busied myself straightening her little house, smoothing her bed, putting away little intimate things, I pushed the thought away from me. I refused to believe that there would no longer be that quiet serene presence in our neighborhood, a constant loving reminder of the love of God.

The family came home from the hospital. There were tears and quiet words. But something else, too. I grew still before it.

Here was a family who had witnessed the death of their most loved member, their own dear mother, and what were they saying?

"Just think, she's got her dearest wish at last. She's home with Jesus."

"We'll miss her so, but it would be selfish to wish her back. She's not in

pain now. She's with her Lord." And there were more tears. Tears shed for those left here, those who would miss her wise counsel, her love, and most of all, her prayers.

There were things to be done. People to notify, a funeral to prepare for, visitors to receive. And through it all it seemed that the family, those we had come to comfort, instead gave us comfort. We saw God's love, faith in action, and we were touched.

The funeral itself was inspiring to attend. Ministers—four of them, men who had been her counselors—came to testify that instead of going to comfort a sick woman, they had come to her for renewed strength, for faith; had come to ask for her prayers. One minister told of the wonderful gifts she'd left for her family, and for all who knew her. Gifts of love, courage and humility, forgiveness, and most of all, faith in God and faith in prayer.

It is weeks after her death now, but still the letters pour in from far and near testifying to the good she had done in her lifetime. And this is strange when you know the facts, because for many years she was an ill woman. An automobile accident had left her crippled, she had other afflictions that kept her quiet, and she had been unable to get about much. The slightest exertion drained her small supply of strength. How then, did she have such a wide influence? Simply by living Paul's exhortation to the Romans:

"Let your love be perfectly sincere; clinging to the right with abhorrence of evil; joined together in a brotherhood of mutual love; allowing one another to enjoy preference of honor; never slackening in interest; as the Lord's servants keeping spiritually aglow; joyfully hoping as you endure affliction; persistent in prayer; contributing to the needs of the saints; practicing hospitality.

"Bless your persecutors; yes, bless and do not curse. Share the joy of those who are glad and share the grief of those who grieve. Harmonize with others in your thinking; do not aspire to eminence, but willingly adjust yourselves to humble situations; do not become wise in your own conceits.

"In no case paying back for evil, determine on the noblest ways in dealing with all people. If possible, so far as it depends on you, live at peace with everyone. Do not revenge yourselves, dear friends, but leave room for divine retribution for it is written, 'It is Mine to punish; I will pay them back, the Lord says'.

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"Instead, if your enemy is hungry, feed him; in case he is thirsty, give him drink; for doing so you will pile burning coals on his head. Be not overpowered by evil, but master evil with good" (Rom. 12:9-21, Berkeley Version).

It seems sad that people often need a sharp jolt to bring truth to them, but it is so often true. The death of this sincere Christian woman has brought to a host of people the need—and urgency—to surrender their lives to Christ. People who felt that "tomorrow" would be time enough for such matters realize now that "tomorrow" may be too late. In remembering her life and her influence, they become aware of a lack in their own lives which needs to be filled.

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March 27

The Christian and the Social Order

Matthew 5:13-16; Romans 13:8-10;
1 Peter 4:12-16MEMORY SELECTION: *Be not overcome of evil, but overcome evil with good.*—Romans 12:21

One of the great and sad failures of the conservative Christian church has been its neglect of the social responsibilities which are so clearly implied in any right apprehension of the gospel message. Social welfare has been handed over to unbelievers, or to the modernistic leaders, with the result that there has been unfortunate weakness in bringing the gospel to bear on the problems of social welfare.

To recall and recognize that the true believer is not of this world does not carry with it a right to ignore the fact that he is in the world and should make his faith count for God in its impact on social problems. We should make it clear that

I. Christianity Counts in the World (Matt. 5:13-16)

Note the striking figures of salt and light. As salt, the pungent antiseptic and savor-giving power of our Spirit-filled lives should fight against corruption and sin in the church, the home and the nation. We do need a revival of that kind of Christian living today.

Light illuminates everything around it unless it has been covered or hidden, and then it can become not only useless but actually dangerous. We are to shine in our homes and churches, but let us not forget the missionary application of the fact that "the light that shines farthest shines brightest at home." There is a reason why we shine, for the love of Christ constrains us to love and

II. Love Is the True Expression of Faith (Rom. 13:8-10)

The Christian loves his brethren, indeed that love is one of the tests by which we may know that a man is born again (1 John 3:14).

But that love reaches out beyond the circle of the brethren and touches every man who has need of it. The teachers of the Jewish law had sought to circumscribe that word "neighbor," but the Lord gave its true meaning in the story of the good Samaritan (Luke 10).

All the commandments concerning our personal relationships are summed up in the admonition to love. When love controls there will be no social dishonesty, immorality or strife. There will be no violence to person or to the property of another for "love worketh no ill to his neighbor."

Such an attitude would solve the problems between nations far better than guns and bombs, or the devious ways of diplomacy. Love invites love, and men can then live as true neighbors.

But in this evil world men do not always respond to love, and hence they bring sorrow and trouble even upon those who really want to be their friends. Peter had a word from God to his persecuted brethren. He told them (and us) that

March 20

Christian Living

Colossians 3:5-10; 1 Timothy 4:12;
1 John 2:1-6

MEMORY SELECTION: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*—1 Timothy 4:12

With the general standard of morality at low ebb, it behooves the Christian to present to the world an example of fine and effective living, and to assure our young people that it is possible to live such a life in this day.

The emphasis on moral standards makes this a good lesson in which to press home what we used to call a "temperance lesson," for the use of intoxicants which is so common in our day is at the root of much of the moral failure.

The Bible has a positive and definitely helpful message as it assures us that it is possible to live a life of cleanness, sobriety and usefulness through the power of our Lord Jesus Christ. That is good news in an hour of widespread failure. We are counseled to

I. "Put Off the Old Man" (Col. 3:5-9)

The "old man" clings even to the Christian, always fighting against the "new man" in Christ Jesus who has taken over command in the regenerated life. While God gives the grace and power to gain the victory we must be active in mortifying, or putting to death, the worldly and fleshly things.

Here we dare not compromise or temporize. We must "put to death" these things which hinder. Notice that this list of sins includes a number of things which we immediately recognize as being completely inconsistent with a Christian life. But note also that there are many of them which are all too commonly accepted as, what one writer has called, "the respectable sins of nice people." Covetousness, anger, lying, shameful talk—are all too often condoned and practiced by many Christian people.

When we realize what it really means to follow Christ we rule out—yes, "put to death," even those things which may thus seek to clothe themselves with the false respectability of common acceptance.

But there is more to this than a negative approach, for we are to

II. "Put on the New Man" Col. 3:10)

The new birth through faith in Christ gives a newness of life. We put off sin; we put on righteousness. Read the verses

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immediately following (vv. 10-17), and you will note that knowing no lines of race or creed we recognize Christ as "all in all." As God's "holy and beloved" we are clothed with the spirit of Christ. Tenderhearted, kind, lowly, meek, of a forgiving spirit, long-suffering—all these Christ-like ways of living are to appear in the life of the believer.

Note that this is not to be accomplished by our own strength but by the newness of life which we have in Christ. In Him we can

III. Walk in Newness of Life (1 Tim. 4:12)

Timothy was a young man living in a time and place where the temptations were more widespread and serious than in our day, and yet there was the glorious possibility of a true, clean and Christ-honoring daily walk.

He was to be an example. And as Earl Douglas well states it, "We set an example by what we say ('in word'), by the way we live ('manner of life'), by our kindness and consideration ('in love'), by what we believe and stand for ('in faith'), and by the purity of our motives, conversation, thoughts and acts." How can we do this? Only as we

IV. Accept His Grace (1 John 2:1,2)

The believer should not sin, but as long as he's in the flesh he has the "old man" to contend with, and so he needs a place of forgiveness and cleansing and, thanks be to God, he finds it in Christ.

We have an Advocate who pleads our cause, and can do so for He has provided the covering, the propitiation, for our sins. Here there is cleansing and new grace for all of us as we come by faith, and as we show our relationship to Him by the fact that we

V. Keep His Commandments (1 John 2:3-6)

The one who has been born again into newness of life will find in his heart the desire to obey God, to do what He commands. It is only one of the tests of salvation, but it is a good one. The profession that one is a Christian, is worse than meaningless; in fact, a delusion and a snare of the worst kind unless there is a glad obedience to His Will as revealed in His Word.

Disobedient children are a sorrow and disgrace to any family, and that is infinitely more true in the family of God. Let it not be said of you or me that we thus limit the appeal of the gospel or hinder our own spiritual growth or usefulness.

Permit a closing word. Do not fail to make application of the lesson to such matters as drinking, sex laxity, and all those things which are a blot upon our modern civilization.

III. Fiery Trials Are a Part of Christian Experience (1 Pet. 4:12, 13)

Some folk think that Christians ought to be exempt from suffering and trial, but they forget that while we are not of the world we are in the world and bear the common burdens of all mankind, with the blessed difference that we have Christ to bear our burdens for us and with us.

We are not to be upset or confused by our trials. Expect them and recognize in them an opportunity to show to the unbelieving world that God is able to deliver those who put their trust in Him. Remember Job and take courage!

Such trials are to be received "with joy." What a high standard that sets! The believer is neither confused nor ashamed of his trial, but finds joy in it. That is because

IV. Reproach for Christ's Sake Is Glorious (1 Pet. 4:14-16)

The believer must never do anything which would justify others in making him suffer. It is a shameful thing, which hurts the cause of Christ, when a believer suffers because he has broken the law, or because he is "a busybody" ("meddler," R.V.) in other men's affairs.

But when reproach comes for Christ's sake and the believer is persecuted for his faith, it is something which is for the glory of God. The believer does not hang his head in shame when the trials of life come upon him. He trusts God, and by his poise and grace in the midst of difficult circumstances reflects glory upon the name of Christ.

We see then that Christianity is not just a bit of pious philosophy for use on Sundays or on special occasions, but a life which makes itself felt in the daily work of the market place, in the courts of law, in the school and in the home. It is concerned with the brethren, and with our neighbors, and with every boy and girl, or man and woman who is in need. Let us remember the social implications of the gospel.

April 3

The Cross and Christian Discipleship

John 12:20-26; II Corinthians 5:14-19

MEMORY SELECTION: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*—Galatians 6:14

As we approach the end of our first quarter's lessons (which are carried over two Sundays into the second quarter to cover Easter), we realize that we have come a long way and covered much important ground.

Starting with the recognition of the Bible as the Word of God, we have studied its teachings on such vital matters as what we believe about God the Father, Jesus Christ the Son, the blessed Holy Spirit, man's sin and God's grace, the new life as it is lived in the individual life, in the church and in the world. It is appropriate that we close the series by coming to the Cross today, and next Sunday to the Empty Tomb.

The Cross, which to many is only a religious symbol, becomes vital, and even

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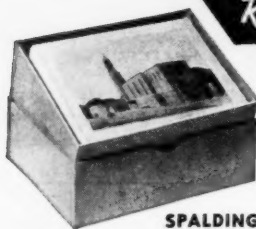
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in its hour of darkness is a blessed revelation of the love of God for a sinful world (John 3:16). Our lesson takes us first to the Cross and then out to service for the Lord in making known the only way of redemption. We look first at

I. Christ and His Atoning Cross (John 12:20-24)

"We would see Jesus," was the eager declaration of the Greeks who had come to seek Him. A man has progressed far on the road to blessing for his life when he makes known his desire to see Jesus. Coming to Him means coming to the One who has the words of eternal life.

Note that the disciples were wise enough to promptly open the way and bring these men to the Lord. That is the true function of every Christian worker, but we sometimes wonder whether in the intricacies of our programs and methods we may not actually delay people in reaching Him, or possibly sidetrack them altogether.

Our Lord's response to the request of the Greeks may seem at first glance to be a bit strange. Was He trying to turn them away? They had come to see the One who was said to be the King of the Jews, and He promptly tells them that He is about to die.

A moment's reflection makes the matter clear. Men do not need an earthly king or leader, nor an example, or teacher; they need a Saviour. Christ had come to die so that His life might be made fruitful in the redemption of men. This is the word He had for the Greeks.

He makes it clear that this is the way the true disciple must go, not in physical death but in *death to self* that he may live for God. So we have next

II. The Christian and His Sacrificial Service (John 12:25, 26; II Cor. 5:14-16)

The way to life is through death. The way to liberty is through blessed bondage to Christ. The way to service is by obedience to Him. The favor of God is for the man who humbles himself and follows Jesus. To find your life in glorious usefulness and liberty you must lose it, deny yourself and follow Him.

No man could do this in his own strength, or by the movement of his will, strong as it may be, but there is an all-compelling force which empowers as it impels, and that is the constraining love of Christ (v. 14).

He died, and so we die in Him. He lives, and we live in Him. Because He died for all mankind, we must live to make His redemption known to all men everywhere.

Awareness of the infinite love shown at the Cross becomes the great mover of heart and life in the right way of discipleship and service.

How can we then be unlovely in the light of His love? How can we be selfish in the face of His sacrifice? How can we ever live for self again once we have been to the Cross? Perhaps some of us who bear the name of Christians need to go back to the Cross today and renew a right spirit before God. He is concerned about us; yes, and about the straying men and women around us. We see in our last point

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III. God and His Wayward World (II Cor. 5:17-19)

In Christ, the Father came to reconcile this rebellious world to Himself. Here is the answer to man's need, the wiping out of the old life (v. 17) so that all things may become new.

God is willing to forgive if men will only repent and turn to Him. He will not reckon their trespasses against them if they will take Christ as Saviour. The love of God and His grace are tremendous; yes, well-nigh unbelievable in their glory, their depth and their effectiveness.

How shall men know about this divine reconciliation? Well, that is your business and mine, fellow Christian. God has "committed unto us the word of reconciliation." What a delightful message!

We would not wish to close this lesson without extending to any reader (or any member of our Sunday school class) who is not a Christian, this life-giving word of reconciliation. God loves you. Christ died for you. All the blessedness of eternal life (which has quality as well as quantity) is yours as you come to Christ. Come today, yes come to Jesus now!

April 10

Our Assurance of Eternal Life (Easter)

I Corinthians 15:3-10, 53-58

MEMORY SELECTION: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*—John 11:25, 26

We come once more to the blessed day of remembrance of the resurrection, which we call Easter. Some would try to rob Easter of its significance by technical objections to its observance, but we believe it to be the outstanding occasion in the active Church year.

We have a risen Christ and it behooves us to remember it every day of the year, but surely we do well to set aside one Sunday of the year to remember it in a special way. Yes, we know that men have done their best to ruin the real significance of the day by their blatant commercialism, but they have not yet made it impossible for us to truly keep Easter in our hearts and get a real blessing from it.

There is assurance here for the hesitant, and power for the weak. There is both grace and glory. So let us not be satisfied with less than a full measure of what God has for us today as we consider

I. The Gospel of the Resurrected Christ (I Cor. 15:3, 4)

As we read verses 1, 2 with 3 and 4 we are made aware that we have here a sort of definition of the gospel which is declared (v. 2) to be the power of God for salvation, a message not originating in the mind of man, but a revelation received from God (v. 1).

The apostle is delivering what he has received (v. 3), and that is essentially a succinct statement of the purpose and the call of the ministry. A man who has no message from God has no gospel to preach. Equally important is the fact that the man who has heard from God



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has a message which he must deliver.

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There were those, however, in Paul's day as in our day who questioned whether Jesus had arisen from the dead. Paul readily admits that if He did not arise we are quite without hope, for our gospel rests on this assurance. See verses 12-19 of this same chapter, and especially the confident "now is Christ risen" of verse 20. There's evidence—good evidence for this fact, and we now look at

II. The Proof of the Resurrection (I Cor. 15:5-10)

Peter saw Him, the twelve apostles saw and talked with Him, and lest someone might think that His personal friends had been deceived (ever try to fool twelve people?), there is the record of the five hundred brethren who saw him "at once" (v. 6). Paul had a personal meeting with Christ on the Damascus road.

There were other appearances, but those mentioned here should suffice. If not, there would be no value in further proof. Jesus did arise from the dead, "the first-fruits of them that slept" (v. 20), and to give us the assurance not only of eternal life as a redemption from sin, but as an eternal fellowship with God, something with quality as well as duration of time.

The writer, by inspiration, of this record quite appropriately anticipates the questions of the unbeliever: "How are the dead raised up? And with what body do they come?" (v. 35), and goes on to present

III. The Manner of the Resurrection (I Cor. 15:53, 54)

This is the concluding statement of a rather extended discussion of the matter, the early part of which you will find in verses 35-58 of this chapter. (Why not carefully read the whole chapter? It is the great resurrection chapter of Scripture.)

He employs the analogy of the seed which our Lord also used in John 12:24. A seed passes through death to a richer and fuller life. So the resurrection body is different and yet the same. It is a

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"spiritual body" (I. Cor. 15:44) suited to life in the spirit world, and yet its identity is maintained even as it was with our Lord, for we are to have a body like unto His glorious body.

We cannot fully understand such wonderful things, but we can accept them by faith as being entirely possible for God, and thus know

IV. The Victory of the Resurrection (I Cor. 15:55-58)

This is a portion we often read at the funeral of a believer for it comes like the victorious trumpet call of God, declaring that death has been conquered by our victorious Christ.

Because of that blessed fact we are able to respond to the admonition of verse 58. Always steadfast and unmovable at the center of life, the believer is able to "abound" in the work of the Lord. He is like a wheel which is useless without an established center, but which can do all the work of the world if it has an unmovable center.

The obvious reason why so many folk are relatively useless, off-center, erratic is that they have never established their lives in Christ.

May this Easter Sunday bring to you a new concept of the glory and power of our Christian faith, and may you be blessed to lead someone else to a living faith in a living Lord!

Why the Sinew of the Thigh?

We said to a physician friend one day: "Doctor, what is the exact significance of God's touching Jacob upon the sinew of his thigh?"

He replied: "The sinew of the thigh is the strongest in the human body. A horse could scarcely tear away the limb, pulling it straight. Only as he twisted it could he tear it apart."

Ah, I see: God has to break us down at the strongest part of our self-life before He can have His own way of blessing with us.

—James H. McConkey

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What would you have done?

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[Continued from page 55]

✦ We stop in front of the house and my companion goes up on the verandah and knocks. No response. Again she raps on the weather-stained door. A thin woman appears, dressed in night clothes. She motions her to come in.

After what seems like a long interval, Mrs. Warfield comes out triumphantly, followed by three youngsters. Dressed in ill-fitting clothes and with hair untouched by a comb, they silently troop to the car. All three appear shy, and no amount of smiles or pleasantries prompts them to break their silence.

As we move on, our driver keeps up a steady, cheerful monologue to which the silent trio is not expected to reply but which is designed to relax them.

Our next stop is at a new home. The door chime summons a pretty woman who smiles her welcome. She steps back and calls into the room. Out runs a healthy looking girl who recognizes her visitor, and crying out happily, runs to embrace her. Both women smile. What a contrast with our last stop! There is certainly love in this home. But there is tragedy, too. The little Mongoloid girl cannot be expected to advance beyond her present mental capacity. She is helped into her coat and hat and kisses her mother a fond good-by. She takes the hand of her teacher friend and leads her to the car. The happy child greets the silent ones and myself with a big smile, and then launches into an account of her adventures of the past week. Her speech is hard to follow at first due to an impediment, but one cannot fail to respond to her cheerfulness.

With the last of our passengers aboard, we head for the class. As we enter the room, a slim blonde miss detaches herself from a group gathered around the piano and comes to meet us. She greets the little girl by name and Mrs. Warfield with a hug. To the three new children and myself she flashes a friendly smile which lets us know we are welcome.

"What a pretty girl," I observe to myself.

I am introduced to Mrs. William Bates, who assists with the class, and meet several children whose ages I judge to be between six and eight. One I later learned has a lack of co-ordination, and one is a spastic. There is another Mongoloid girl and a little fellow who, due to a severe head injury when he was a baby, has the use of only part of his brain.

✦ THE class comes to order. The new children are first introduced, then all gather around the piano for singing. The children choose their favorite songs, and we sing the usual Sunday school songs of small children, "Joy, Joy, Joy"; "Fishers

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of Men"; "Jesus Loves the Little Ones Like Me, Me, Me"; "This Little Light of Mine." Some of these are action songs with some movement of the hands or body being required and the children love them. Even the little fellow who can manage only a flat note or two of the song eagerly participates in the action. As they sing, Mrs. Bates informs me that the message of the Word of God is often retained in the minds of these children in song longer than in story form.

The song period over, the children seat themselves at a work table. Mrs. Warfield leads the prayer period and asks each child to take part. Some respond quickly and pray earnestly. But prayer is new to others. One boy starts off strong, falters and requires help from the teacher. Our newcomers are included in the invitation to pray, but are not pressed when they shyly decline. They will learn in time.

Using a story board, Mrs. Warfield then tells the Bible story, sometimes drawing parallels in the children's lives and homes. Bible stories seem to be favorites of the children. We are told that the stories are developed slowly and thoroughly, sometimes requiring four or five Sundays to complete. The children eagerly take part in a discussion period which follows the story.

At this time, the class joins in a most interesting activity. The children "play" the story. As the characters are named, there are eager volunteers for each part. Our little fellow with the co-ordination trouble becomes for a time the boy who brings the loaves and fishes to Jesus. Others perform with gusto the duties of the disciples as they pass out the food, and our three little silent friends are part of the multitude who listen to Jesus but have no part to speak.

It is during this part of the class that the teachers feel best rewarded for their efforts. While sometimes startling dialogue coming from the lips of these eager performers bring smiles to the eyes of the workers, there is also real evidence of understanding. Mrs. Warfield tells about one Sunday last winter when the class was playing scenes from the Christmas story. The friendly blonde girl was told to act surprised when the angels appeared to the shepherds on the hillside. She did. Clasping her hands to her breast and gazing skyward, she gasped realistically, "Holy smoke, who's that?"

✦ WHEN I later inquire about this attractive girl, Mrs. Warfield tells me, "When she first came to us, her home and family life were no better than the first home we called at today and her personal condition was even worse."



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Then Mrs. Bates takes up the story as we stand together after Sunday school. "I'll never forget her first Sunday with us. She looked like a little scarecrow." The other teacher nods in agreement. "Her older sister's dress fitted her like a nightgown. Her face, arms, hands and fingernails were dirty and her hair was a sight."

I cannot contain my amazement. "It seems unbelievable, for today she has such lovely blonde curls, and her clothes are so neat and attractive!"

"It wasn't always so," Mrs. Bates is enjoying my surprise. "We gave her a comb and brush and encouraged her to use them, which she did with good results. We dropped a word here and there among the church members and soon clothes began to appear in her size and colors. Her pride in her appearance evidently brought about a change at home, too, for she soon began to wear clothing which we knew had not been donated."

"Yes, we're so happy for her," said Mrs. Warfield. "Although she too is retarded, the success with her makes up for the few children who don't respond so readily."

One last look at the unusual Sunday school class finds the boys and girls engrossed in the expressional work about a work table. Some have chosen modeling clay, others water paints or crayons as their medium of expression and are deep in the serious work of portraying a character or an object from the Bible lesson. The newcomers are doing quite well and receive just enough praise to warm their

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hearts without making them self-conscious. One small picture-maker has trouble with his proportions, but no one can say his colors are not gay!

In the comparative quiet of the room, the thought comes to me that something is missing which sets this class apart from many other Sunday school classes. Certainly "inattention," that trial to so many teachers, has no place in this class. There is not the restlessness that one might expect in children of this age, no wriggling and squirming from lack of interest. These youngsters are enjoying themselves too much to have time for mischief or boredom. Even our three newcomers relax a bit from their defensive attitude and manage a brief smile and a word or two.

♦ AFTER the class is over and the chil-

Who is He?

JESUS Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported Him.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church, had no money back of Him. After nineteen hundred years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only Regenerator of the human race.

Was it merely the son of Joseph and Mary who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was shed on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinging man can keep from exclaiming: "My Lord and my God!"

—K.L.B.

SERMONBUILDERS

dren have donned their wraps and have said their happy good-bys and have passed outside to await their transportation, the two women collect their belongings ready to leave. If I am to finish my notes, I must work fast.

"Ladies," I approach them. "I don't want to make you late for church, but I would like answers to a few more important questions. Suppose some other church feels a need for a class like this? What steps should they take to start one? What equipment would be required? Do you feel you are reaching these children with the Word of God?"

Mrs. Warfield is taken aback for a moment by this flood of questions. She runs them over in her mind before replying.

"The first important thing I should say is to find and gather the children. State organizations for the physically and mentally handicapped might be glad to co-operate in forming such a class. Some communities have independent organizations which keep records of spastic children. Names might also be obtained from the public school. When you know who the children are, the homes should be visited, plans for the class presented and consent obtained to enroll the child. Then arrange for a meeting place and transportation where needed. Announce the date of the first class and then pray that the children will come."

♦ SHE goes on to tell me that some of their materials are supplied by the church. Some are donated. They are usually able to borrow such visual aid equipment as film projectors and film strips from the church or other sources. But she thoughtfully points out that the two most important pieces of equipment cannot be bought or borrowed. They are "patience" and "ingenuity." If a person does not have both in large quantities in order to understand and work with these children, she should not attempt to teach them.

Answering my last question, she says, "I know for certain we have brought some of our children to know Jesus and to love Him. Others, we have so far only introduced to Him. Learning is a slow process for these little folk for they are unusually susceptible to irregular attendance due to illnesses. But whether it is the opportunity to learn of Jesus, the companionship of other children, the change from home life, or a combination of all, they do come back to us when they are able."

As we bid Mrs. Warfield good-by, perhaps you are thinking as I am of what their own Sunday school class means to such boys and girls—as the blonde girl's mother told Mrs. Warfield. "You know," she said a few weeks after her daughter began attending the class, "If that girl asks me once, she asks me a half dozen times during the week. 'Mother, how many days till Sunday?'" **END**

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By Margaret Hofer

"I. Mom, did you call?" asked Tim, giving the kitchen door an extra special bang.

"Now that you have mentioned it," said Mrs. White, busy preparing the evening meal, "I do remember calling two or three times for a fellow that seems very hard of hearing."

Tim smiled sheepishly. "Sometimes these ears of mine seem to get kinda—oh, boy! Cake for dinner!"

"Yes, cake for dessert," said Mrs. White. "Suppose you wash and then call Alice and Bobby."

Tim wasted little time in washing, then made a dash for the door where he paused long enough to say, "Be sure to save the frosting dish for me to lick—Bobby had it last time!"

A few minutes later the family was seated at the table. Grace had been said, and Tim watched with dismay as Mrs. White filled his plate generously with corn, carrots, potatoes and gravy. "There now, doesn't that look good? What part of the chicken would you like?"

Tim frowned as he looked first at his overflowing plate and then longingly at the tempting cake. "Couldn't I have my cake first—please?"

"There he goes again," said Alice. "It never fails when we have cake."

"Sorry," said Mother, "but dessert doesn't come first. As soon as you eat what's on your plate I'll give you a large piece of cake and a dish of ice cream."

[Tim had become a member of the White family in quite an unusual way. He "broke" in. That's right. One evening when everyone else was away and Mrs. White was resting, she heard a strange sound in the house. She suddenly flipped on her kitchen light and discovered a very tough little seven-year-old "hom-bre" and his pal raiding her refrigerator.

When he was questioned about breaking into the house, Tim had said, "We was lookin' at television tonight and we

saw some bandits break into a house, just like this . . ."

Timmy found in Mrs. White's home the love he did not know at his house and later, when officials came to take him to a home for children, the Whites made arrangements for Tim to live with them in their Christian home.]

Tim took another look at the cake, then reluctantly picked up his fork. When finishing the last bite he grudgingly remarked, "I wish once you'd let me fill up on cake and ice cream first—so's I could enjoy it—stead of meat and vegetables all the time!"

That night after the children had gone to bed Mrs. White sat in deep thought. "I've got it!" she suddenly exclaimed.

Father put down his paper. "You've got what?" he asked.

"A bright idea—I hope," added Mother hesitatingly. "I feel sorry for Tim. The poor fellow has so much to learn. I'm sure he enjoys living with us, but he feels we are being unfair, forcing him to do certain things, such as eating certain things."

"A person can hardly blame him," said Mr. White; "his background is nothing to boast of, he's always had his own way, so naturally he resents our interfering."

"That's just it," said Mrs. White. "If he could learn for himself why some things are right and others are wrong, he'd understand we are not just trying to boss him."

"Experience is a hard teacher," answered Mr. White.

"I know it, and there are some things we have to say no to without any hesitation. But when it comes to eating—well, I have an idea I hope will work."

"Just what do you plan to do?"

"Well, I'm not sure just yet, but don't be surprised at anything that happens in this house the next day or two," said Mother, laughing.

Next morning after devotions, Mrs. White was busy at the stove. "Alice, dear, get the bacon and eggs from the oven."

The Debt We Owe

1. There is no language to express the debt we owe, the love we bear, to all the dead who died for us. We can but stand beside their graves; in the hush and silence feel what speech has never told.
2. May this Memorial Day bring back to its pristine freshness and hold in perpetual strength our sense of obligation to Him, who, having made us, has through all our perils preserved us as a nation.
3. Let us remember Him who through the sacrifice of Himself for us has left us with a debt we can never repay.

—Selected Quotations

SERMONBUILDERS

Tim, rubbing his eyes sleepily, gave a big yawn and asked, "Do I have to eat now?"

"Just wait until you see what I've got for your breakfast," said Mrs. White, opening the cupboard and taking out a large sunshine cake with beautiful white icing.

There was a moment of surprised silence. "Cake! Cake for breakfast?" exclaimed Bobby.

"Cake for breakfast?" repeated Alice, staring at her mother.

"Yes, cake for Tim's breakfast," said Mother, "and that's not all—here is some good vanilla ice cream with chocolate sauce."

"Ice cream! Ice cream for breakfast?" cried Bobby, blinking his eyes.

"Are you sure, Mom, you're feeling O.K.?" asked Alice, eyeing her mother anxiously.

"Why, yes, I feel fine," said Mrs. White with a wink as she smiled.

As for Tim, he was wasting no time on words. No, sir, he meant to eat as much of that ice cream and cake as possible, before waking up and finding it just a dream.

"You needn't hurry so, Tim, there's more in the refrigerator," Mrs. White assured him.

By this time Alice and Bobby were aware of the fact that this was some kind of game in which they were to play along. All was quiet for a time and then Tim shyly asked, "Could—could I please have more ice cream?"

"Why, of course," said Mother; "and here's another piece of cake, too."

Tim was still eating when Father drove away to business.

"Say, Mom," Tim said, taking a deep breath, "I just think you're the best mother in the whole world. Bet Gene's mom wouldn't give him ice cream and cake for breakfast."

"I wouldn't be a bit surprised," agreed Mrs. White. "You had better hurry now or you'll be late for school."

At noon Mrs. White met Tim at the door. "Where are you going?" he asked, noticing her coat.

"I have an appointment downtown," said Mother. "Alice and Bobby won't be home for lunch, but Mrs. Haver is in the laundry, if you need her. Sit down and I'll put some lunch on the table in a minute."

"I'm—I'm not very hungry," stammered Tim, "do I have to— Oh! cake and ice cream!"

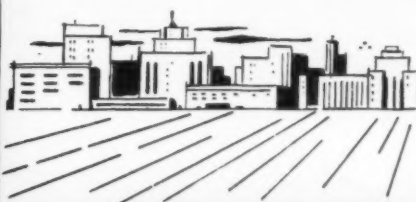
"Yes," said Mrs. White. "Knowing it's your favorite dish, I got strawberry for you this time. Here's the cake, help yourself. Now I must go. Goodbye, Tim. There's more ice cream in the refrigerator."

Tim, delighted, started to eat with gusto. After the second helping, he suddenly slowed down, giving the ice cream the "once over." "Doesn't taste as good as it did this morning," he said to himself, as he toyed with his spoon. Suddenly, a disturbing thought went through his mind. "Boy, I gotta finish that ice cream in the refrigerator, or Mom will 'pect me to eat it for dinner!" He shuddered at the thought.

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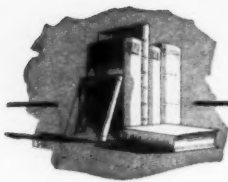
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

A Brilliant Presentation of the Divine Plan

FROM ETERNITY TO ETERNITY, by Erich Sauer.

Wm. B. Eerdmans Publishing Co., Grand Rapids. 207 pages, \$3.00.

Reviewed by C. Norman Bartlett

THIS book is a worthy successor to the author's earlier works entitled, *The Dawn of World Redemption* and *The Triumph of the Crucified*. Like them it is unimpeachably orthodox; brilliant in synthesis and analysis; and written in a style that is clear and simple, touched here and there with magic imagery. Scattered through the book are a number of very suggestive and helpful analogies that throw floods of light upon the matters under discussion.

The limits of space at our command preclude our doing justice to a volume that is without exaggeration a truly monumental contribution to the subject treated. As indicated by the title, the book is a wonderfully comprehensive presentation of the divine plan of redemption from eternity to eternity. The material is brought together under three broad divisions, or parts, as follows: Part I, God's Plan of Salvation in Christ; Part II, The Bible as the Record of God's Dealing with Man; and Part III, The Coming Kingdom of God: Objections Considered.

Particularly noteworthy among the many excellent features of the book are the searchlights illuminating many matters that are very confusing to the average layman: such as the proper limits of spiritualizing in the interpretation of Scripture; the place of Israel, the Church, and the nations in the economy of God; the several "Days" of God; and (in Part II when the dialectical powers of the author came into full bloom) the contention that "on the way to consummation each stage is first of all a porch" to the dispensation that follows—the Old Testament dispensation is the vestibule to the Church Age, the Church Age is the vestibule to the visible earthly Kingdom of God, and the latter is but a vestibule to the eternal Kingdom.

The chart, with the chapter devoted to its explanation, is about the most thoroughly satisfactory Bible chart the present reviewer has seen in many a year.

In closing, we would suggest that in the next edition of the book an index of Bible references be included.



Sauer

A CHRISTIAN APPROACH TO PHILOSOPHY, by Warren C. Young. Van Kampen Press, Wheaton, Ill. 252 pages, \$4.00.

This volume, by a teacher at Northern Baptist Seminary, fills a desperate need. All who have had occasion to teach courses in Philosophy in Christian schools have felt hampered by a lack of textbooks on the subject written from an evangelical point of view. In fact, most of the works in this field have a pronouncedly atheistic and naturalistic slant; even those with the idealistic or theistic approach are far from being Christocentric in their position.

Here is a textbook that is at once unswervingly orthodox in its adherence to the basic tenets of the Christian faith, and reliable in its presentation and critique of the philosophical systems brought under review. As all leaders of philosophy are aware, there are two approaches to the study, the historical and the problem approach; the author has chosen the latter. The following, selected from among the chapter headings, will give a general idea of the line of treatment: The Bases of Philosophical Systems, The Problem of Truth, The Problem of Knowing, The World We Live In, the Nature of Consciousness, The Christian Realistic World View.

Designed as a textbook for colleges and Bible institutes, this book is marked by a clearness of arrangement that will greatly facilitate a mastery of the material. Fur-

thermore, the language is sufficiently free of needlessly technical jargon to permit the reader to get at the thought without heaving his way through an impenetrable jungle, as is the case with many philosophical works.

After a fair and dispassionate presentation of each of the philosophical systems that have held sway with minds of men, the author subjects it to searching analysis in the light of revealed truth as set forth in the Word of God.

We heartily recommend this book for use in philosophy classes in Christian institutions of higher learning. C.N.B.

MASTERPIECES OF OLD TESTAMENT LITERATURE, by Jean H. Wood. Teacher's Book. Judson Press, Philadelphia, published for the Co-operative Publication Association. 144 pages, \$2.00.

MASTERPIECES OF OLD TESTAMENT LITERATURE, by Jean H. Wood. Pupil's Book. Judson Press, Philadelphia, published for the Co-operative Publication Association. 110 pages (paper).

This is a course of 15 lessons from the Old Testament designed for use with high school young people in a weekday class.

Each lesson in the teacher's book includes a statement of objectives, notes on the Bible material, suggestions for preparing the lesson, a teaching plan and supplementary material.

The course seeks to develop an appreciation of the Old Testament by pointing up its literary quality and by relating it to the interests of present day high school young people. The author achieves both purposes particularly in the material in the pupil's book.

However, it must be noted that the explanations of the biblical material need not be used as presented in the text. Some will not agree with all the statements made (for example, the material on page 49 in the teacher's book). The course may be amplified as desired.

The teacher's book includes a bibliography and a list of supplementary audio-visual aids. The pupil's book includes a final test and a glossary. D.M.

NEHEMIAH THE EXECUTIVE, by Stanley Edwin Anderson. Van Kampen Press, Wheaton, Ill. 168 pages, \$2.50.

This work is the approach of a practical man to a practical book. What pastor has not turned to the record of Nehemiah's administration in days of building or when faced with serious problems? Any help to cull practical benefit from this book of intense action is always welcome.

The method is not expository in the usual sense. The writer takes up rather the terse phrases which are profusely scattered throughout the book, and abandons himself to the thoughts which they conjure up. The paths followed are at times very unexpected, but always stimulating.

There is an occasional warning to use caution with the allegorical method of interpreting Scripture, but the author, to say the least, takes risks in that direction, sheltering behind the example of such great expositors as the late H. A. Ironside. He makes an unfortunate use of the word "trinity" in connection with "Sanballat, Tobiah, and Geshem" (p. 32).

This book will be a great encouragement to pastors, but it ought to be read by laymen, too. As a spur to co-operative work, and to a life of faith and devotion, it ranks high! J.C.M.

GUIDE TO COMMUNITY ACTION, by Mark S. Matthews. Harper & Brothers, New York. 434 pages, \$4.00.

Any pastor or worker having an organizational relationship with the public can profit greatly by studying this stimulating and suggestive volume, which is subtitled, *A Sourcebook for Citizen Volunteers*. It is loaded with ideas that could put new life into many a community movement, secular or religious.

While the book is definitely styled to appeal to the secular reader, the Christian leader can well afford to expose himself to the many ideas on program planning and promotion which the author sets forth in vigorous fashion.

The chapters of the book, which treat a wide variety of themes, from organizing for service, community arts, sports and recreation, Americanism, educational and vocational guidance, and rehabilitation, all close with a section titled, "Sources of Aid." This section in itself would make the book worth owning.

Since the book is a sourcebook, it is not significant whether the reader would agree with everything in it. It is a book that could stimulate many a stagnant leader and group to new vision, vitality, and action. W.F.

TO MAKE MEN FREE, by H. Leo Eddleman. Broadman Press, Nashville. 128 pages, \$1.75.

The newly appointed president of Georgetown College, Georgetown, Ky., has given ten forceful Bible sermons on important Christian themes in this new book. These heart-warming, stirring addresses cover such themes as the new birth, grace, sanctification, faith, and eternal security.

The author served seven years in Palestine as a missionary before war conditions forced him to leave. Then he served on the faculty of the New Orleans Baptist Theological Seminary, and also ten years as pastor of the Parkland Baptist Church in Louisville, Ky. He finally yielded to years of pressure to become professor of Old Testament Interpretation at the Southern Baptist Theological Seminary, where he had received the Th.M. and Ph.D. degrees.

One of the great, younger preachers of

the southland, he is loved and respected by Bible lovers who hear him. This book of sermons reflects some of the reasons why. It should warm many hearts, lead to Christ and to growth in grace and knowledge of Him. W.F.

HOW OUR BIBLE CAME TO US, by H. G. G. Herklots. Oxford University Press, New York. 114 pages, \$3.50.

Persons interested in learning the bases of current English translations of the Bible will be captivated by this interesting, up-to-date volume. The book is signally objective and refreshingly conservative. The author has a splendid sense of values.

A graduate of Cambridge University, he spent six years in Canada as professor of Exegetical Theology in St. John's College, Winnipeg, and as canon of St. John's cathedral. He then returned to England, where he became rector of Flixton, Manchester, and later director of religious education for the diocese of Sheffield.

The story of "how we got our Bible"—how the texts and versions came down to us—is one that every intelligent and instructed believer ought to know. Unfortunately, too often only those who go to Bible institutes and seminaries learn much of the story. Here it is brought up-to-date with a wealth of splendid printed photographs of some of the greatest texts and versions known today.

This is the sort of book which should find a place in many Sunday school workers' libraries and church libraries. Matters of critical opinion scarcely find a place in the book, and the conservative reader will find the views expressed in it generally acceptable. This reader found the book most delightful, stimulating, and readable. W.F.

THE REFORMATION ERA, by Harold J. Grimm. Macmillan Company, New York. 675 pages, \$6.50.

The writer, professor of History at Indiana University, has given a comprehensive picture of the Reformation in this book.

The history of the reform period—a vast subject and difficult to write about in all its aspects—is clearly and interestingly described by the author. The religious, social, educational and governmental trends and influences of the Reformation and their results upon the whole structure of society are carefully woven into the story.

The role of religion during this period is foremost in the author's thinking. He expresses this in the Preface where he gives the reason for writing the book. It will greatly aid the reader in understanding the facts and trends of the Reformation Period. M.N.

ODZ 'N ENZ, by Robert Parsons, Moody Press, Chicago. 96 pages, \$1.00.

This volume is a compilation of heart-warming, instructive and richly varied messages in poem and prose by the program director of radio station WMBI, Chicago. The chapter headings are classified under interesting topics, including: Consecration, Prayer, Heaven, Faith, Christian Life and Service. Four refreshingly different selections from "Safed the Sage," from the versatile pen of William E. Barton are included. As the title indicates, the book contains "a bit of this and a bit of that" from the pen of well-known authors, such as William Runyan, Martha Snell Nicholson, Wilbur Nelson, Horatius Bonar, Edgar Guest and others. The book closes with a chapter on light reading entitled, "Secular Material."

Here is something stimulating that all ages and classes of people will find profitable and enjoyable. B.B.

FERVENT IN SPIRIT (The Life Story of Arthur J. Bowen), by Ezra A. Shank. Moody Press, Chicago. 192 pages, \$2.50.

This is one of the most interesting biographies to come off the press in recent days. The book relates the fabulous endeavors of Arthur J. Bowen, for more than forty years affiliated with the South Africa General Mission. The book is a record of the life, prayers and accomplishments of this man of God. It will challenge both young and old alike to greater zeal for the missionary enterprise of the Lord Jesus Christ

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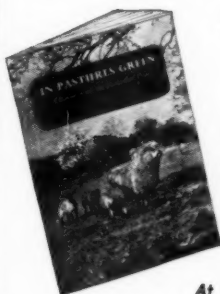
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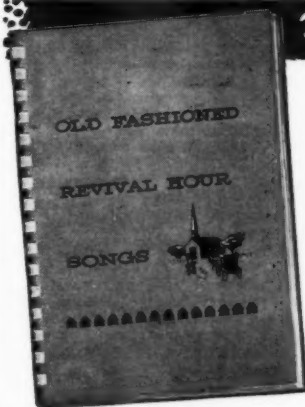
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BOOK BRIEFS

GOD LOVES ME, by Elizabeth E. Jones. The Warner Press, Anderson, Ind. 46 pages, \$1.75. An attractive and nicely illustrated book showing God's love for the child. Most of the material is devoted to nature, but the closing pages show God's gift of the Bible and of His Son (birth of Christ).

THE WONDER BOOK OF BIBLE STORIES, retold by David Kyles. Distributed by John de Graff, Inc., 64 W. 23rd St., New York 10. 264 pages, \$3.00. Outstanding stories from Old and New Testaments simply and objectively retold for the benefit of children. Attractively illustrated with 33 full-page color plates, plus numerous black and white drawings.

100 CHAPEL TALKS, by A. C. Reid. Abingdon Press, Nashville. 304 pages, \$2.95. This book consists of two previously published volumes, each containing 50 five-minute talks on scriptural topics, given at Harvard and Wake Forest. The style is energetic, terse, interesting. Most of the addresses are worth reading, although the emphasis is mostly on the social aspects of Christianity. There seems also to be a strange tendency to eulogize such men as Socrates, Epictetus, and Spinoza.

LIKE A WATERED GARDEN, by Jessie M. Trout. The Bethany Press, St. Louis. 144 pages, \$1.95. This volume consists of a section for each of the 52 weeks of the year, treating such subjects as suffering, beauty, Christmas, stewardship, etc. Included are suggestions for special music, a flower of the week, a hymn of the week, a Bible reading for each day of the week, a seed thought and prayer for the week. Many good thoughts are presented.

MAID OF ISRAEL, by Tolbert R. Ingram. Broadman Press, Nashville. A fictional narrative woven around the Old Testament account of the Hebrew maid who waited on Naaman's wife. Worthwhile reading in that a number of episodes in the lives of Old Testament characters are vividly and dramatically presented. Caution must be exercised, however, in reading a work like this to distinguish between that which is historical and that which is purely fictional.

BOTH BANKS OF THE RIVER, by Argyle M. Briggs. Wm. B. Eerdmans Publishing Co., Grand Rapids. 333 pages, \$3.00. A moving, heart-warming story of the conversion of a young Indian boy in the middle nineteenth century. As his tribe is slowly driven from place to place by the white man's progress westward, the faith and spiritual victories of the young boy (who subsequently becomes the last chief of his people) results in the salvation of some of his companions and white men. Well written with good characterizations.

NOT REGINA, by Christmas Carol Kauffman. Herald Press, Scottsdale, Pa. 232 pages, \$2.50. A novel dealing with the Anabaptist movement in Switzerland in the sixteenth century. The author skillfully shows the conflict of the times and the beliefs of the Anabaptists, as she weaves a story of courage and romance around the young girl, Regina. How Regina's doubts and questions are resolved and the influence her faith has on others makes a very interesting story.

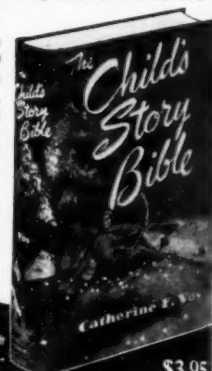
ANDY'S ORANGE HOUSE, by Rita Puttcamp. Moody Press, Chicago. 124 pages

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JEFF PLAYS THE GAME, by Mel Miller and Dorothy Best Raines. Moody Press, Chicago. 64 pages (paper), 50c. Jeff Meadows is forced to become a member of a boarding house family of boys. His many and varied experiences at Mother Cramer's Home are not always the most pleasant, but they are exciting enough and will hold the attention of young people. The Lord uses Jeff and his friends to bring harmony and happiness out of confusion.

BETTER THAN SEVEN SONS, by Carl McIntire. Christian Beacon Press, Collingswood, N.J. 90 pages, \$1.50. This little book contains a series of sermons on the book of Ruth preached by the author in the church of which he is pastor. There is a good deal of typology introduced, together with considerable application of a wholesome sort. The chapter on Naomi is particularly good. There are some portions, however, which probably sounded better from the pulpit than they read in print.

WHAT SHALL I SAY? by Arnold Obermeier. Concordia Publishing House, St. Louis. 95 pages, \$2.25. These twenty-one addresses on special themes such as religious emphasis week, parent-teachers' meeting, school graduation, Sunday school teachers' meeting, etc., should prove helpful and stimulating to many. The spirit is warm and all the messages exalt Christ in a winsome way.

HOW TO PLAN A PARTY FOR TEEN-AGERS, by Leslie and Lora Lee Parrott. Zondervan Publishing House, Grand Rapids. 61 pages (paper), 50c. Complete suggestions for six different types of parties are presented in this book. Helpful information is provided on invitations, decorations and favors, entertainment and games, menu, and worship time. Recommended.

HOW TO USHER, by Leslie and Lora Lee Parrott. Zondervan Publishing House, Grand Rapids. 61 pages (paper), 50c. All who usher or help others to do so—deacons, or young people who usher at youth rallies—should get acquainted with this little book. It is designed for them and will help them do their work more efficiently and effectively. Chapter headings include: "The Usher as Church Greeter. The Technique of Ushering. An Usher Appearance, Organization of Ushers, etc."

HOW TO KEEP ROMANCE IN YOUR MARRIAGE, by W. Clark Ellzey. Association Press, New York. 182 pages, \$2.95. The author is described as a veteran marriage counselor, a teacher, and a Methodist minister. He says many true things regarding romance and its relation to money, relatives, sex, children, old age, and other vital considerations. The subject is treated from the point of view of common sense and decency, although reference is made occasionally to the Bible and Christianity. The book is rather wordy, but has value; reading of it should be restricted to married persons.

MISSION TO CITY MULTITUDES, by Lincoln R. Wadsworth. The Judson Press, Philadelphia. 88 pages (paper), 75c. From personal experience as pastor of city churches, and later as director of city missions throughout the U.S.A. for the American Baptist Convention, the author accumulated many viewpoints and much

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MAN AND GOD IN THE CITY, by Kenneth D. Miller. Friendship Press, New York. 180 pages; cloth, \$2.00; paper, \$1.25. This volume appraises in unexcelled style and detail the religious problems and conditions, needs and methods of meeting them, of the people living in the cities of the U.S.A. There is much of value here along social and missionary lines, but one should be careful about the soteriology of the book.

THIS EMOTIONALISM, by H. W. Greenway. Victory Press, London. 151 pages, 7s. 6d. \$2.00. The author of this excellent book has done an exceptionally fine piece of work in the presentation of a controversial subject. He points out that a God-given emotional drive is an essential ingredient for a successful, fruitful ministry. The danger, he adds, lies in letting it get out of control. This book should stimulate thinking on the subject with which it deals.

WORSHIP SERVICES FOR TEEN-AGERS, by Alice A. Bays. Abingdon Press, Nashville. 256 pages, \$3.00. Thirty-seven complete worship services each with a definite theme built around a story, usually biographical, with appropriate hymn suggestions, scripture and poems. Not everything in the book will appeal to all alike, but the services are so arranged that they can be used as desired and adapted to any situation. Teachers and leaders of young people will find this an excellent source of material.

THE CHRISTIAN HOPE, by T. A. Kantonen. Muhlenberg Press, Philadelphia. 114 pages, \$1.50. The author writes as one who believes that the Bible is the final and sole authority for doctrine. He first deals with the hope of the individual believer and honestly faces the problems of life after death. Next he takes up the larger aspect of the subject, the hope of the world. At times he seems to come to a point where the pre-millennial view is the next necessary step, but then backs away from it, to offer a modification (a very distinct modification) of post-millennialism.

IS THERE HEALING IN THE ATONEMENT? by C. B. Hedstrom. Published by Rev. A. D. Muse, Box 505, Louisville, Ky. 32 pages (paper), 35¢. In this booklet, which is apparently a reprint from the *Evangelical Beacon*, the author first deals with so-called faith healing as "religious racketeering." In the second section he answers affirmatively the question posed in the title, by which he means *everything* is in the atonement. He maintains, however, that scripture must be carefully read, then correctly interpreted and applied.

CANNIBALS FOR CHRIST, by Raymond H. Belton. Victory Press, London. 99 pages, 65¢ 2s.6d. This little book is packed with fascinating incidents from the life and service of a great Scottish missionary, John G. Paton in the New Hebrides Islands. This inspiring story is a further testimony to the fact that truth is sometimes "stranger than fiction."

THE AMERICAN COLLEGE CHAPLAINCY, by Seymour A. Smith. Association Press, New York. 180 pages, \$3.75. Although Yale appointed a college chaplain in 1755, it has been mainly since the beginning of World War I that the real growth of the college chaplaincy movement has come. To summarize this history and to present the roles and responsibilities of the chaplain on the campus today, this author offers a slightly revised edition of his doctoral dissertation in the Graduate School of Yale University. College leaders interested in developing such a program will likely find valuable aid in this book.

THE BIBLE IN WORLD EVANGELISM, by A. M. Chirgwin. Friendship Press, New York. 166 pages; cloth, \$2.50; paper, \$1.50.

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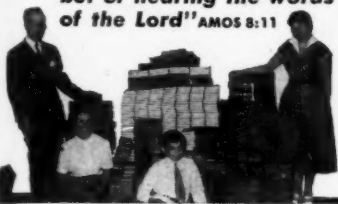
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BUT NOT FORSAKEN. by Helen Good Brennenman. Mennonite Publishing House, Scottsdale, Pa. 212 pages, \$2.50. A real true-to-life firsthand account of a couple with three children who made their escape to safety—to the west zone beyond the "iron curtain." The account will encourage the reader to have more faith in the guiding hand of God, without which the attempt would have failed.

THE GOSPEL OF GIVING. by Herschel H. Hobbs. Broadman Press, Nashville. 146 pages, \$2.25. This treatise on Christian stewardship is worth reading, although not all will agree with its insistence that all Christians should not only tithe but that the whole tithe should be given to the local church.

LIVING WITH PARENTS. by Grace Sloan Overton. Broadman Press, Nashville. 138 pages, \$1.50. The author, a competent youth counselor, gives helpful advice which will be valuable to both parents and children.

WEARING THE CROSS IN KOREA. by John H. Muller. Published by the author, Redlands, Cal. 90 pages. This story of actual experiences should challenge every Christian to prayer for Korea. It contains accounts of various situations confronting a chaplain in that land, as well as testimonies of Korean converts. The author states that profits from the book will be used to build a Christian school for refugee children in Inchon, Korea.

THE GREATEST OF THESE. by Jane Merchant. Abingdon Press, Nashville. 96 pages, \$1.50. The theme of love that Paul defined in I Corinthians runs through this devotional book of poetry and prayer. The author, a semi-invalid, has never attended formal school, but has great talent and even greater courage.

MISSIONARY EDUCATION OF CHILDREN. by Frances M. Hill. Judson Press, Philadelphia. 80 pages (paper). A study book for teachers stressing the need of making the missionary enterprise important to children. Suggestions are offered for teaching missions to children from the nursery to the junior age, both in the home and the church. While we cannot wholly support every emphasis in the book we agree that there is "no real Christian education without missionary education" (p. 10).

GUIDE TO CHRISTIAN LIVING. by Otto W. Heick. Muhlenberg Press, Philadelphia. 229 pages, \$3.00. The author simply but forcefully applies the teachings of evangelical Christianity to the many practical problems all of us face, and clearly shows what these experiences mean in terms of God's will for man. This volume will be useful to students of Christian ethics, as well as to anyone seeking proper answers to disturbing questions.

JEHOVAH'S WITNESSES. by Royston Pike. Philosophical Library, New York. 140 pages, \$2.75. This book answers in a clear, well-documented, objective manner questions concerning this religious movement. The reader should be able to intelligently evaluate for himself the religious sect called Jehovah's Witnesses.

THE NATURE OF CHRISTIAN WORKSHIP. by J. Alan Kay. Philosophical Library, New York. 114 pages, \$2.50. The author writes out of personal experience and in the light of much research and study. He logically treats his subject under four heads: (1) Union with God Through

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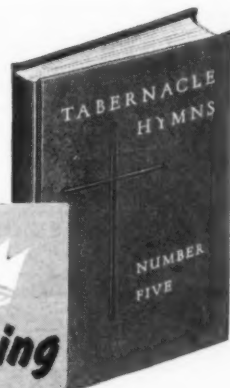
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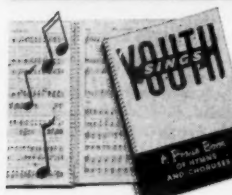
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KNOWING THE NEW TESTAMENT, by Ralph E. Knudsen. The Judson Press, Philadelphia. 192 pages, \$2.50. This book contains much that is helpful, but the author does not seem to come out solidly and clearly when dealing with such vital themes as the incarnation and the atonement. The historical-spiritual view is followed respecting the interpretation of the book of Revelation.

ADVENTURES IN TRANQUILITY, by A. and E. Matson. Philosophical Library, New York. 119 pages, \$2.75. This is an interesting humanistic approach to the problem of fear, anxiety, and insecurity. Good as far as it goes, but we feel that the root of the problem is not dealt with, and that the true answer—Jesus Christ—is not presented.

LIFE TOGETHER, by Dietrich Bonhoeffer. Harper & Brothers, New York. 122 pages, \$1.75. The author was martyred by the Nazis late in the war period. He left as a heritage not only the memory of a life of heroic resistance but many provocative writings. In this volume he discusses the life of a Christian at his job, the place of private devotions in his life, Christian service and the relationship to his neighbor. The book shows what true Christianity was meant to be, convincing the reader of his anemic faith and causing him to want to yield himself more fully to the Lord.

BIOGRAPHICAL PREACHING FOR TODAY, by Andrew W. Blackwood. Abingdon Press, Nashville. 224 pages, \$3.00. Another volume in the author's series of books on preaching. As the title suggests, this one deals with the development of sermons based on the biblical accounts of the men and women of the Bible. Written in a clear, direct and interesting style, with a number of good illustrations and outlines.

THE PASTOR'S HOSPITAL MINISTRY, by Richard K. Young. Broadman Press, Nashville. 139 pages, \$2.50. While any pastor will find many helpful suggestions in this book, there is a noticeable lack of spirituality in its advice and teachings. Nowhere is the hospital chaplain advised to point a soul to Christ as personal Saviour, but there is a sort of "deliverance by confession" therapy. The whole emphasis is psychological and psycho-therapeutic rather than scriptural.

GREATER WORKS, by Leona Meyer Wegener. Exposition Press, New York. 246 pages, \$3.50. Based on John 14:12, the writer (who was a nurse) sees in modern medicine and in the remarkable advances in science a fulfillment of this prophecy of our Lord. While we question whether that was what Jesus meant, nevertheless, the great array of proof presented by the author that medical science has greatly helped multitudes of physical sufferers is highly informative and gratifying. A very interesting book.

UNDERSTANDING THE JAPANESE MIND, by James Clark Moloney. Philosophical Library, New York. 252 pages, \$3.50. The writer, a physician and outstanding psychoanalyst, examines at length the differences existing between the American emphasis on individuality and the Japanese emphasis on society as a unit, the individual being an infinitesimal part of that unit with the duty of simple conformity to established authority. In order to determine the extent of these differences and the conclusions to be drawn from them, the author discusses psychoanalysis as practiced in America and in Japan, giving a great many direct quotations from the writings of prominent Japanese psychoanalysts.

MAN OF GOD, by Alvin D. Smith. Exposition Press, New York. 76 pages, \$2.50.

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March,

Doctrinally speaking, the author paints a liberal picture of George Washington Carver's religious thinking. Biographically, the treatment is quite general and does not appear to reflect a close acquaintance with the man of the book.

WHO CAN TELL? by Herbert Moehlmann. Zondervan Publishing House, Grand Rapids. 65 pages (paper), 50c. Another useful Bible quiz book, this one containing 30 programs adaptable for use in almost any Christian gathering. The questions are based on scriptural incidents or Bible characters.

LIVING THE MORE ABUNDANT LIFE, by Pearl Iva Turner. The Christopher Publishing House, Boston. 72 pages, \$2.00. A helpful book of devotional essays stressing the importance of "living the more abundant life," not only for the individual's benefit, but also that he may exert a beneficial influence on the lives of others.

THE CHRISTIAN HOME IN A RURAL SETTING, by C. R. McBride. The Judson Press, Philadelphia. 111 pages. The vital aspects of rural family life, such as marriage, children, work, home ownership, etc., are discussed with the objective of giving the Christian viewpoint in these matters. Many practical suggestions are made, but most evangelicals will feel that the Christian training and outreach of the home is inadequately dealt with.

UNTO THE UTTERMOST, by Sallie Lee Bell. Zondervan Publishing House, Grand Rapids. 216 pages, \$2.50. A well written novel in which romance, missionary activities and the gospel are intertwined with some tear-producing episodes. The leading character learns a hard lesson—that after receiving Christ one has joy in the heart, and yet there may also be heartaches and sufferings. The conclusion will probably be a surprise to most readers.

SONGS FOR LENT AND EASTER, compiled and arranged by Marie Pooler. Augsburg Publishing House, Minneapolis. 35 pages, \$1.75. Eighteen settings for medium voice, all in solo form, with appropriate and interesting accompaniments which are not difficult to play. They will enable both singer and hearers to enter into the depths and heights of the occasion. Colorful drawings emphasize the mood of the publication.

GAMES OF MANY NATIONS, by E. O. Harbin. Abingdon-Cokesbury Press, Nashville. 160 pages, \$1.95. A collection of 149 games from 27 different nations and suitable for all age groups from twelve up. When necessary for clarity, games are diagramed.

THE ATOMIC BOMB AND THE END OF THE WORLD, by Hyman J. Appelman. Zondervan Publishing House, Grand Rapids. 28 pages (paper), 25c. The author has done well to avoid any attempt at unfolding the mysteries of the atom bomb. He rather calls attention to the failure of so-called science, and emphasizes the fidelity of the Scriptures as revealing the future of both saint and sinner.

THE BATTLE OF ARMAGEDDON, by Hyman J. Appelman. Zondervan Publishing House, Grand Rapids. 32 pages (paper), 25c. Although it is impossible in a brief booklet to set forth the full truth concerning the battle of Armageddon, the writer has accomplished a real service in calling to the attention of the public the reality of this final struggle between the devil and Jesus Christ. It will be profitable for the Christian leader to read this pamphlet.

JEHOVAH'S WITNESSES EXPOSED, by Herbert Lockyer. Zondervan Publishing House, Grand Rapids. 32 pages (paper), 35c. This booklet is a clear exposure by a well known author of a sect that has been extremely aggressive in its witnessing. The writer deals with such matters as "Its Corrupt Founder," "Its Changing Forms," "Its Christless Faith," "Its Conspicuous Fervor," etc. He also includes a useful bibliography of sources of information concerning Jehovah's Witnesses.

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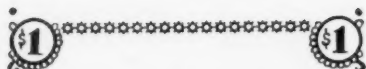
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THE UNFAITHFUL, by Ewald Mand.
Muhlenberg Press, Philadelphia. 292 pages.
\$3.75. This historical novel is built around
the Biblical account of the Old Testament
prophet Hosea. In reading it one receives
an enhanced appreciation of the problems
Hosea had in his tragic domestic life and
also the spiritual significance of those prob-
lems as related to the people of Israel. As
in all such fictionalized versions of Bible
history, however, the reader must exercise
caution in distinguishing fact from fancy.

THE RACE IS RUN, by Edward P.
Wixted. Published by the author, Brisbane,
Australia. 114 pages (paper). This small
booklet is a mixture of the orthodox and
the unorthodox. In particular, the author
uses considerable space in attacking the
doctrines of the Trinity and the virgin
birth, professing to base his conclusions on
Scripture. Not recommended.

**THE GOD-CENTERED LIFE — THE
PROVERBS OF SOLOMON**, by Martin A.
Hopkins. Published by the author, Box 351,
Athens, Ga. 92 pages (paper), 35c. A topic-
ally arranged and annotated study of the
way of life as presented in the book of
Proverbs. This is a very interesting and
practical booklet which should be profit-
able to both young and old.

THE MIRACLES OF JESUS, by Dennis
W. Foreman. The Christopher Publishing
House, Boston. 314 pages, \$3.50. The author
does not attempt to explain the miracles
of Christ, but rather to make personal and
practical application of the truths suggested
by these miracles. The book is written in
a reverent manner and possesses spiritual
value.

AN OUTLINE OF HEBREW HISTORY,
by Barton Payne. Baker Book House,
Grand Rapids. 228 pages, \$3.50. As the title
indicates, this book is not a complete his-
tory. The author omits minor happenings
in order to stress those of greater impor-
tance. Archaeology and ancient writings
are frequently referred to in order to aid
in the greater understanding of Biblical
events.

TWICE BORN—AND THEN? by Andrew
Gih, edited by J. Edwin Orr. Distributed
by Evangelize China Fellowship, P.O. Box
215, Pennsburg, Pa. 192 pages, \$2.00. This
is the story of the early life, conversion,
and ministry of one of China's foremost
Christians. The first seventy pages contain
the story of his life, the last 100 deal with
a discussion of the essentials of working
for Christ. Especially informative are the
last five chapters, which set forth the
necessity of the work of the Holy Spirit in
ministering to souls. Recommended for in-
spirational reading.

KATHERINE, WIFE OF LUTHER, by
Clara S. Schreiber. Muhlenberg Press,
Philadelphia. 232 pages, \$2.75. A fictional-
ized story of the wife of Martin Luther.
The author says: "Material for Kate was
difficult to find, requiring digging into
many age-old German books, scripts and
pictures. The facts then had to be woven
into one smooth fabric." The book is well
written and presents not only a portrait of
Katherine Von Bora, but also a picture of
the home life of the Luther household.
Warmly recommended to Luther lovers.

THINGS A GIRL CAN DO, by Carolyn
Howard. Zondervan Publishing House,
Grand Rapids. 32 pages (paper), 50c. Excel-
lent suggestions of interesting things for
girls to do that are fun, and yet are prac-
tical, helpful and instructive. Highly re-
commended.

THINGS A BOY CAN DO, by Vernon
Howard. Zondervan Publishing House,
Grand Rapids. 32 pages (paper), 50c. A
companion to *Things a Girl Can Do*. Equally
interesting to boys, giving ideas
for stunts, making collections, indoor
games, and other activities. Highly recom-
mended.

HAPPINESS IS HOMEMADE, Parent
Guidance Series No. 3, by A. J. Buellmann.
Concordia Publishing House, St. Louis. 40
pages (paper), 30c. This booklet is a fine

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actually tried, and a brief bibliography of
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STUDIES IN HEBREWS, by Arthur
David Zbinden. Vulcan Press, Birmingham.
99 pages: cloth, \$2.00; paper, \$1.00. This
book contains the author's own translation
of Hebrews, portion by portion. The com-
ments are rather disappointingly brief on
some passages. However the main purpose
of the book seems to be to explain certain
of the difficult and controverted texts.
There are some rather novel and interest-
ing interpretations which challenge the
thoughtful reader.

TEACHING JUNIORS, by Faye DeBeck
Flynt. Judson Press, Philadelphia. 96 pages.
A study book for teachers which presents
a review of junior characteristics and of
methods of teaching. Good in the practical
suggestions offered for the improved teach-
ing of this age group.

KID'S PROGRAM BOOK, by Mabel H.
Nance. Zondervan Publishing House,
Grand Rapids. 31 pages (paper), 35c. Con-
tains material for eight quiz programs for
young people. The first program, which is
typical, has questions on numerals in the
Bible, a true or false test, filling in blanks,
questions on the parables, a section on
Bible characters. Should be challenging to
a young people's group.

PRAYERS FOR BOYS AND GIRLS, by
Ava L. James. Zondervan Publishing
House, Grand Rapids. 30 pages (paper), 25c.
A collection of brief prayers for children,
some by the author and others gathered
from various sources. There are prayers to
be said at night, in the morning, when
afraid, when disobedient, when sick. They
are for the purpose of making children
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VOICE CULTURE FOR SPEAKERS, by
Herbert Lockyer. Distributed by Lockyer
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speaking style. Especially meant for preachers. The author quotes a good deal from Broadus and other authorities in the field of speech and homiletics.

THE INAUGURAL MESSAGE OF THE KING, by W. E. Henson. Vantage Press, New York. 36 pages, \$2.00. The author emphasizes the practical aspect of the Christian life from the exhortations of the "Sermon on the Mount." The book is written for the Christian laity in a free and easy style with a devotional emphasis. The price seems to be quite high considering the size of the book and the benefits to be derived from it.

THE PROPHETIC PULPIT, by Albert J. Lindsey. Berne Witness Co., Berne, Ind. 118 pages, 75c. A most instructive little volume, containing messages first delivered at the Moody Bible Conference at Winona Lake, Ind. The author deals clearly and forcibly with such important prophetic subjects as typology, the rapture and the resurrection, judgment, and Christ's kingdom. Especially significant is the discussion concerning the premillennial view and its Biblical basis.

THE STORY OF JESUS, by Edmund Filmer. Van Kampen Press, Wheaton. 132 pages, \$2.95. The life of Christ well told with none of the important facts neglected. Beautifully illustrated with 32 full page original paintings in color.

YOU SHALL BE MY WITNESSES, by John H. Kromminga. Wm. B. Eerdmans Publishing Co., Grand Rapids. 84 pages, \$1.50. A fresh yet scriptural discussion of witnessing for Christ both through word and through life. The author calls the work "A Challenge to Bashful Christians."

THE WOOD CARVER, by Grace Noll Crowell. Augsburg Publishing House, Minneapolis. 33 pages, \$1.00. A pretty Christmas story of a Swiss wood carver and his crippled son.

IN PASTURES GREEN, by F. W. Boreham. Judson Press, Philadelphia. 48 pages (paper), 75c. Lovely meditations on what is perhaps the best known and best loved passage in all Scripture. Written by an Australian preacher well known for his beautiful diction and inspiring devotional thoughts. The booklet is nicely illustrated.

THE AMAZON COMES ALIVE, by Mildred Morningstar. Van Kampen Press, Wheaton. 16 pages (paper), 50c. Interesting stories for children of the Amazon Indians and of missionary work among them. The front and back covers with the first and last pages contain a number of cutouts which the child can make up into an Amazon village.

STUDIES IN ISAIAH, by Edward J. Young. Wm. B. Eerdmans Publishing Co.,

March, 1955

Grand Rapids. 206 pages, \$2.50. The title is rather deceptive. This is really a study of different interpretations of Isaiah since the time when Alexander's monumental commentary on the Bible book was issued (about middle of 19th century). Around half of the volume deals with Isaiah as a whole and the balance with certain great Messianic prophecies. The author is thoroughly conservative. His book is rather for the scholar than for the general reader.

THE MESSIANIC PROPHECIES OF DANIEL, by Edward J. Young. Wm. B. Eerdmans Publishing Co., Grand Rapids. 88 pages, \$1.50. The prophecies of Daniel 2, 7, and 9 are dealt with from a conservative but a millennial viewpoint. Considerable space is spent in an attempt to refute the "dispensational" view.

THE BOOK OF THE ACTS, by F. F. Bruce. Wm. B. Eerdmans Publishing Co., Grand Rapids. 555 pages, \$6.00. A good conservative exposition that is both scholarly and inspirational. This is another volume of *The New International Commentary on the New Testament*.

MORE SERMON SKETCHES ON OLD AND NEW TESTAMENT TEXTS, by Jabez Burns. Kregel Publications, Grand Rapids. 394 pages, \$3.95. Around 300 extended sermon outlines indexed according to texts.

THE GREATEST GIFT — PICTURE STORIES OF JESUS, by Mary Miller. Fleming H. Revell Co., Westwood, N.J. 126 pages, \$2.50. Fifty-six one-page stories for small children, largely concerning the life and ministry of the Lord Jesus. Each is illustrated by a beautiful full-color illustration by Harold Copping. The book is artistically printed and bound. The stories are well told in a reverent manner.

THE KING'S DONKEY, by Mary Regan. Published by Singtime Publishing Co., Chicago. Distributed by Van Kampen Press, Wheaton. 24 pages (paper), 50c. An interesting imaginative story of the donkey who carried the infant Jesus to Egypt. Attractively prepared.

LUTHERAN CYCLOPEDIA, edited by Erwin L. Lueker. Concordia Publishing House, St. Louis. 1160 pages, \$7.50. A handy one-volume encyclopedia which deals with a variety of subjects in the fields of Bible interpretation, systematic theology, Church history, and practical life and worship in the church. All is from a conservative Lutheran position.

THE GOSPEL OF ST. JOHN, Vol. II, by William Hendricksen. Baker Book House, Grand Rapids. 507 pages, \$6.50. Second volume of a useful conservative commentary in a series which will cover the entire New Testament. The present book gives an exposition of John 7-21. The first volume was reviewed in December, 1953, *MOODY MONTHLY*.

AFTER HIS LIKENESS, by George W. Truett. Wm. B. Eerdmans Publishing Co., Grand Rapids. 176 pages, \$2.50. Another volume (eighth in the Truett Memorial Series) from a great preacher of the generation just passed. These messages, now re-edited, were first published in 1915 as *We Would See Jesus*. The book contains fourteen topical sermons.

RECENT VALUABLE REPRINTS

THE LAW OF THE OFFERINGS, by Andrew Jukes. The Lamp Press, Ltd., 6 Old Town, London, S.W. 4, England. 211 pages, 12s.6d., \$3.25. A spiritually, edifying study of the Levitical offerings as typical of the atoning work of Christ. Written more than a hundred years ago, but still useful.

THE LIFE OF OUR LORD UPON THE EARTH, by Samuel J. Andrews. Zondervan Publishing House, Grand Rapids. 651 pages, \$5.95. An excellent factual account of the earthly life and ministry of the Lord. The chronological arrangement of the various events is carefully worked out and full discussions are given of practically all the difficult points of interpretation.

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Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

WMBI Radio Mail



LETTER WEEK at WMBI brought a flood of responses again this year as the workers above who handled the special radio mail can testify.

Letters told of blessings received by those listening to the Institute's gospel radio station, some gave suggestions, many brought word of persons saved through the radio ministry.

"The broadcasts, during a prolonged illness two years ago," wrote one, "led to my new birth and have since been the principal source of spiritual guidance."

"I was saved through WMBI," said another, "so I praise the Lord for this radio station."

One letter brought the news from a family that "WMBI sowed the precious seed which caused us to be converted last September."

And this: "I am so happy to say that through the radio programs I came to know I had a Saviour and needed to be saved."

Approximately 17,000 letters were received this year during WMBI's annual Letter Week, and to all who wrote, the Institute mailed a WMBI wall calendar.

Two Summer Conferences Planned

The success of Moody Week at Winona Lake during the past few years has prompted the Alumni Association to enlarge its summer Bible conference program. Two conferences are planned for this summer. They are:

Montrose, Pa., July 2-10. These beautiful grounds, located in the Blue Ridge mountains of northern Pennsylvania, were set aside by Reuben A. Torrey for a

Bible conference. Dr. William Culbertson and many others will take part in the program during Moody Week.

Winona Lake, Ind., July 17-24. Ten outstanding speakers will be featured, including Dr. William Culbertson and Dr. Walter Wilson. Mr. and Mrs. Harold Garner will conduct a daily Christian Education workshop and music will be under the direction of Al Smith.

Inaugurate New Assembly

A daily morning assembly period for the entire student body and faculty has been made possible through a change in the scheduling of the morning classes this semester. Classes now begin at 8:00 a.m., instead of the previous 8:15 hour, and the first period continues to 8:50. Second class period is from 8:55 to 9:45 with the assembly period from 9:50 to 10:15. Two more periods, 10:20 to 11:10 and 11:15 to 12:05, conclude the morning.

The daily assembly period allows opportunity for the president, deans and practical work directors to address the whole student body regularly, and also makes time for outside speakers and other assembly privileges. Chapel hour with Dr. Culbertson meets on Monday, the Deans' assembly on Tuesday, and Report assembly on Wednesday. It also affords opportunity for special speakers and class organization meetings on Thursday and a music assembly on Friday.

The regular morning devotional period continues Tuesday through Friday from 7:30 to 7:55. The new schedule allows five minutes between classes.

Students to Raise \$4,000 For African School



Cantril

"Mickey" Cantril, president of MBI Missionary Union, announces that the Day School students have undertaken the building of a Bible school, dormitories and a dispensary in Southern Rhodesia. This \$4,000 building project is on the Evangelical Alliance Mission field close to the banks of the Zambesi River, where David Livingstone spent a number of years.

I'm Going to Let It Shine

DAN Albrecht, managing editor of the *Joliet Herald-News* of Joliet, Ill., recently picked up one of our Day School students who was hitchhiking home. The result of the conversation is set forth in this editorial which appeared in the *Joliet Herald-News*, quoted here by permission:

Ordinarily, I follow the rule of caution and do not pick up hitchhikers along the highway. But there was something about the young man, standing bareheaded in slush and snow at the intersection of

Route 30 and Indiana 41, that literally compelled me to stop.

The lad picked up two heavy pieces of luggage and came rushing down the pavement to get into the car. "I'm going to Plymouth," he said, somewhat breathlessly, as he tossed the bags into the back seat and then jumped in. "I'm sorry I'm not going quite that far," I answered, explaining that I was planning to turn off 30 and go through South Bend.

We rode along for a few miles without further conversation, then curiosity got the better of me and I asked the young

man if he was heading home. "Yes, sir," he said. "I'm a student at Moody Bible Institute and I'm on my way to Plymouth to spend Christmas with my family. I have a wife and two children there."

Whatever misgivings I might have had about offering him a ride quickly vanished. "I've been sort of commuting back and forth on weekends," he said, "and the Lord's been good to me. Last week I got home in just a little better than three hours. Now I'm going to have two weeks with my family."

Further questioning brought out the fact that his name was Jim Minear and

Joy Ridderhof and Dr. Mostert Demonstrate \$3.00 Record Player



Gospel Recordings director, Joy Ridderhof demonstrates (above) to Dr. John Mostert of the Institute faculty the new \$3.00 Australian-made record player for missionary use around the world.

Miss Ridderhof visited the Institute enroute from California to Africa where she expects, in the next two years, to record at least a thousand languages and dialects for Gospel Recordings, Inc. In 1939 when this lady of vision was sent home sick from the mission field, she decided to give herself to the production of records in native languages and dialects to be used by missionaries in teaching the gospel to pagans. To date more than a thousand languages are available in ten-inch 78 r.p.m. records. They contain the gospel in speech and music and are produced at the rate of 20,000 a month. The new hand-driven record player is an Australian invention and can be mass produced to sell on the mission field for between two and three dollars.

News in Brief

► Sheldon Fardig became assistant to

the director of the Sacred Music Department on September 1, 1954.

► Virgil E. Smith, formerly a special instructor in music, became a member of faculty at the beginning of the spring semester. He is a graduate of the Institute and the American Conservatory of Music.

► Gene A. Getz became a part-time special instructor at the opening of the spring semester. He will teach Audio Visual Technique. Mr. Getz is a graduate of the Institute, Rocky Mountain College, and is now doing graduate work at Wheaton College.

► Dr. Howard F. Vos is another new member of faculty. He is a graduate of Wheaton College and received the degree of Th.M. from Dallas Theological Seminary with a major in Greek. He also received the degree of Th.D. from the same seminary, with a major in Theology.

► Don Hustad, director of the Sacred Music Department, has recently published a book on *Hymn Arrangements for the Church Choir*. It is available at Moody Bookstore, LaSalle Street at Chicago Avenue, Chicago 10, Ill.

★ ★ ★ ★ ★

that he came from Warsaw, Ind., originally.

"I was a student at Manchester college," he said, "enrolled in the P. E. course—that's physical education, you know. I wanted to be a coach. Then the Lord called me. Now I want to become a minister and preach the Word as it is in the Bible. Do you go to church, sir?"

I answered in the affirmative. "Some churches don't preach the Word of the Lord strongly," he said, seriously. "You know John 3:3 tells us, 'Except a man be born again, he cannot see the kingdom of God.' And Titus 3:5 tells us, 'Not

by works of righteousness which we have done, but according to his mercy, he saved us.'"

He mentioned two or three other quotations, and I said, "You seem to have been reading the Bible pretty closely." He said, "Oh, yes, we're studying it very thoroughly. You know Moody Institute was founded by Dwight L. Moody 'way back in 1886, and it originally occupied just one small building. Now there are ten large buildings and at last we are building an auditorium that will seat the entire student body."

March, 1955

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I asked him how many were enrolled at the Institute, and he said, "We have 1,050 students. Some are taking the Pastors Course, some are studying to be missionaries, and some are taking the Bible Course. You can enter Moody right from high school, you know. Most seminaries, like McCormick, are post-graduate institutions—you can't go there until you have four years of college. I'm in my first year at Moody now; I did get some credit for my Manchester studies, but I expect to stay at the Institute for three years. Maybe I'll even take a year of post-graduate work, if the Lord is willing."

When I asked about the tuition at the Institute, he said quickly, "There is no tuition. We just pay our own board and room. Moody is supported by Christians."

"My wife and I are members of a little Bible Baptist church near North Manchester," he said. "That's a sort of independent church. The pastor there organized the church a few years ago and now he has 125 families. He's doing a wonderful work, and preaching the Word."

Jim said no other member of his family, at least that he knew of, had ever entered the ministry. He explained that his father and an older brother are in a glass installation business in Warsaw. "Warsaw is a good town," he said, "quite a bit of industry there. Cement factories and like that. There are only six orthopedic limb companies in the country, and two of them are in Warsaw. You know Winona Lake is practically at our back door. I heard Billy Graham preach there. He is a wonderful preacher."

Finally I said, "I suppose you know that you're facing a pretty rocky road. They don't pay young pastors very much in small churches." He smiled and said, "I don't mind that. I'll go wherever the Lord wills. He will show the way."

We were approaching the intersection of road 412, on which I had to turn north. "Here," said Jim, "I want to give you one of my Christmas cards and a couple of tracts. And may the Lord bless you and smile on you." He climbed out of the car, lifted out his bags and said, "Good-by."

He was standing in the snow and slush at the intersection as I took a last glance in the rear view mirror. I haven't the slightest doubt that another motorist stopped and picked him up, probably within a matter of minutes.

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—The Young Soldier

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Are You a Fisher of Men?

If Jesus called His disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle or pointing the way to the fishing banks instead of going ourselves to cast out the net until it is filled?

—J. Wilbur Chapman
SERMONBUILDERS

Ice Cream and Cake for Breakfast [Continued from page 75]

"Timmy, Timmy!" called someone from outside, as a couple of fists started pounding on the door. A bright idea popped into Tim's head. Going to the door he called, "Hi, Gene! Come on in, I've got something for you!" He hurried and took the remaining ice cream from the box, emptying it into a dish. "Here, it's all yours. I'll cut you a piece of cake, too."

A little later the two boys were playing. At two-thirty, Mother White drove into the yard. Tim ran to meet her. "What did you buy?" he asked, eyeing her bundles.

"I have something you'll like," said Mrs. White as they entered the house. "Here's chocolate ice cream and an angel food cake for dinner this evening."

"Uh—not—not again!" broke in Tim in dismay.

"Why, of course, dear. I know how much you love cake and ice cream."

Tim heaved a long sigh, then started to say something as the telephone rang.

Mother answered. "Hello — Oh, it's Daddy! Yes — yes — not for dinner, I've already bought some chocolate ice cream. Tomorrow? Wait—I'll ask him."

"Tim, Daddy wants to know what kind of ice cream you would like for breakfast tomorrow."

"For—for-breakfast!" Tim left the room and went upstairs, where he stayed until four-thirty. He was awakened from a nap by the persistent ringing of the telephone. Finding Mother White was not in the house, Tim decided to answer. "Hello — Oh, is that you, Alice? Ya—Mom must be outdoors," said Tim importantly.

"Well, listen, Tim," came the voice from the other end, "I'm on my way home. I stopped in at this corner store to ask if Mother wanted me to get some ice cream for you. Tim, are you listening? Tim, where are you!"

Tim was out on the porch. This was getting to be more than he could stand. If anyone else even mentioned the word ice cream he'd—he'd— Tim sat grimly on the steps where Mother found him a few minutes later with his hand over his stomach mumbling, "Ice cream—cake—again!"

"Is anything wrong, Tim?" asked Mrs. White, sitting down beside him.

Tim looked at her for a minute, then impulsively threw his arms around her, whispering, "Couldn't we—er—I mean, I'm not very hungry—so, let's just have dinner this evening. We won't need any dessert—just—just a few things like—like carrots, peas, meat—and maybe potatoes and gravy. Could we, please?"

"Well perhaps," said Mrs. White thoughtfully, trying to conceal a smile. "Yes, I think we might arrange it."

Tim's spirits revived remarkably as he kissed her. "You're just the best mom in the whole world."

When Mr. White came home that evening Tim was like himself again. They played until Mother called them all for dinner.

"What, no cake and ice cream?" asked Daddy.

"Nope," said Tim decisively, "we're just having light dinner tonight."

"Oh, I see," said Father, winking at

Bobby and Alice; "just light dinner—steak, carrots, peas, potatoes and gravy. You know, I like these light dinners myself. We should have them more often."

"Another helping of carrots and peas, please," said Tim, handing over his plate. "You know, Daddy, ice cream and cake don't make strong muscles. It takes meat and vegetables."

After the dishes had been washed Tim sat on the rug watching Mrs. White patch his jeans. "What made you get tired of cake and ice cream so soon, Tim?" she asked.

Tim thought for a moment and then confessed. "Well, well — ice cream and cake are OK, but they filled me up without making me full!"

"That's it exactly," said Mother; "you grew tired of them because you found they did not satisfy."

"You know," said Mother, taking her Bible, "the Scriptures speak a lot about food. The kind of food one eats is so important. You said it takes vegetables and meat to make strong muscles. You are right. I'd feel sorry for anyone who had to try living on ice cream and cake all the time. You know, Aunt Mary weighed Baby Janie when I was there yesterday and she weighs fifteen pounds, four ounces. For the first time she said, 'Da-da-da.' My, how proud that made Aunt Mary!"

Mrs. White paused for a moment and then continued, "I was just wondering how Aunt Mary would feel if on Baby Jane's first birthday she'd still weigh fifteen pounds, four ounces . . . and on her third birthday still fifteen pounds, four ounces."

"Oh, terrible!" said Alice aghast. "Why Aunt Mary would be terribly hurt if Janie didn't grow!"

"But why?" asked Mother. "She loves her as she is; why should she mind if Janie stays that way? Don't you think she'd still feel proud of the cute way she says, 'Da-da-da'?"

"At three years? I can't see anything cute about a three-year-old baby saying 'Da-da-da,'" said Bobby.

"You know," said Mrs. White, "that makes me think of Christians who have been born into God's family, those who have given their hearts to Him; the Bible calls them babes in Christ. Why, do you know, some of them are one, two, three, four, five years, even older, and still they are called babes because they don't grow. Oh, how it must hurt God when His children remain babes and know little or nothing about His Book, the Bible."

"Why don't they grow?" asked Tim seriously.

"For the same reason Baby Jane wouldn't grow if Aunt Mary didn't feed her, first on milk and then, as she gets older, on solid foods. A born-again child of God has to start out feeding on the 'milk of the Word'—you can't expect him to understand the whole Bible at once. But as he daily reads God's Word, prayerfully, the Holy Spirit starts feeding him solid food, the 'meat of the Word,' and helps him understand spiritual truths. That's what makes a Christian grow. If a child doesn't grow, it's a sure sign that something is terribly wrong."

END

Misplaced Affections

- I. The Love of Money (I Tim. 6:10), illustrated in Judas (Matt. 26:14, 15)
- II. The Love of Self (II Tim. 3:2), illustrated in Theudas (Acts 5:36)
- III. The Love of Pleasure (II Tim. 3:4), illustrated in Belshazzar (Dan. 5)
- IV. The Love of Pre-eminence (III John 9), illustrated in Diotrophes
- V. The Love of the World (II Tim. 4:10), illustrated in Demas
- VI. The Love of Darkness (John 3:19), illustrated in Judas (John 13:30)
- VII. The Love of Man's Praise (John 12:43), illustrated in chief rulers (John 12:42, 43)

—H. Ainscough, Jr., in *The Witness*

Facts Concerning the Comforter

John 15:26

- I. "But when the Comforter is come"—the Anticipation of the Comforter
- II. "Whom I will send unto you from the Father"—the Promise of the Comforter
- III. "Even the Spirit of truth"—the Name of the Comforter
- IV. "Which proceedeth from the Father"—the Origin of the Comforter
- V. "He shall testify of me"—the Work of the Comforter

—Ellery Gilbert Aldridge

SERMONBUILDERS

YOUTH

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**Your
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If you are in your teens and like to write, here's your chance! During 1955, Youth Supplement will be wide open to young writers. This is the third story selected for print. If yours is published you will receive the regular rate of payment and be eligible for the year's prize—the Christian Writers Institute "Beginning Christian Writer Course" free.

Just a few rules to remember:

1. Story should not exceed 1000 words—shorter preferred.
2. Articles, true experiences, fiction . . . anything goes, as long as it has a Christian tone.
3. Writer must be in teens when story is written.
4. Double space and type, if possible, but legible writing will qualify.
5. Send to Youth Supplement Editor, 820 N. La Salle Street, Chicago 10, Ill. Be sure to give your age with name and address, and enclose a self-addressed, stamped envelope if you want the manuscript returned.



Lynne Doyle, 15, has already some literary notches in her belt. Forty-eight pieces have been published to date—this makes her forty-ninth—and she has been awarded a silver "17" from Seventeen magazine. Her winning poem will appear in that magazine in the spring.

Lynne comes from Jasonville, Ind., where they have a high school enrollment of less than one hundred, yet there have been as many as sixty-three in their young people's Sunday school class. Since the town is small, Lynne says they get young people from other towns around. Like all Hoosiers, Lynne is a basketball fan and while she isn't sure right now—it looks very much as if she might choose writing for a career.

TEENS in Type

Committee of One

By Lynne Doyle

SORRY I can't help you, Karen," Sue Stone, the fourth and last member of Karen's committee, apologized on the phone. "I'm tied up with the sophomore class party planning."

Karen recradled the phone and sighed. "I depended on these influential girls in Coeville High to help. Without them I just can't rally the young people. Without a large representation of youth, the church board will be influenced toward hiring that other minister and . . ."

"Has that committee got you talking to yourself?" Larry, Karen's older brother, asked as he entered the living room. "How's it coming?"

Karen stood and pretended to comb her short, brown hair in front of the mantel mirror. Larry couldn't see the defeat which was making her chin sag. "Everyone has quit the committee. If Mr. Elder hadn't retired I wouldn't have such a problem."

"But he has, Karen. He deserves his pension. Is it your fault our church can't agree on a new minister? Can you help it because members are going to other churches where there is more youth activity? Cheer up!"

"Sure," Karen plunged. "Yet, this new Mr. Henderson, the high school teacher is also a minister. He's just what we need and with both jobs he doesn't demand a large salary either. His wife's friendly and those three live-wire boys . . ."

"Hey, catch your breath! You've enough enthusiasm for a whole committee!" Karen laughed. "A committee of one!"

"I'll admit enthusiasm alone will be a poor weapon against the church members who are older and accustomed to their own ways."

"But we do need a change, Larry," Karen emphasized. "Our great-grandparents sacrificed to found this church. Why should our generation fail it? If our youth will rally on this deciding Sunday, I know the board will be influenced by their interest to hire Mr. Henderson and the young people will benefit. I tried, but when the rest of the committee has quit what can I do?"

"You can't do everything, Karen. Relax. Think about something else—isn't your class party coming up?"

"Yes. Mother's letting me get a new dress. And you're right; my lone efforts would only be a drop in the bucket."

Karen's mother called in from the kitchen. "One drop sometimes makes the bucket overflow. I know you're not a quitter, but it does seem that now you have no choice."

Karen tried to force her interest in the coming class party. Hopping out of bed one morning, she smiled as she stretched her hand into the closet to smooth the pale taffeta dress. Yet, somehow, the sheen became shadow-patterned by a tiny white church and a latticed belfry. Downstairs she could hear her parents at the breakfast table.

"I'm just thrilled that Karen is interested in this class party," she heard her mother confiding. "She's pretty, but . . ."

"Don't tell me she's that much of a wallflower?" Dad interrupted.

"Sh . . . She'll hear you. No, Karen just lacks self-confidence. Feels inadequate and quits. She's likeable but other girls don't have time to help her build confidence. As a result, she's just used to being ignored by the group."

"But she's chairman of this youth committee at church," protested Dad.

"Karen was . . . but others resigned. Alone, she won't try. The board will be certain to choose one of the other ministers if the youth don't show an interest. And Mr. Henderson would be so good for both the church and the young people. If only Karen could prove her talents just once, she'd be a success."



Galloway Photo

Your Reputation Is Showing

By W. Glyn Evans

*What you are will out!
If you are a Christian,
your life should
speak for itself.*

Karen sank to her bed. Was that what her parents and friends thought about her? The hurt swelled in her chest and wouldn't be soothed.

Skipping breakfast, she cut across the backyard on her way to school. She bowed her head against the misting rain and the Henderson's car slid up to the curb beside her and honked before she saw it.

"Need a lift?" Mrs. Henderson called cheerily. As Karen rode to school, Mrs. Henderson discussed the coming church decision. "Don't worry Karen," she consoled. "Bob would love to serve your church. And by working hard, he could keep teaching and handle the pulpit, too. But remember, God has ways of working the impossible."

Karen squared her shoulders and that morning began her campaign at school. She listed the community's youth, and her allowance went for postage for the individually written invitations.

After school she phoned consistently. One family, the Haworth's with four teenagers, weren't home. From a neighbor, she learned that they were away but would be home on Friday night.

"But Friday night is the party! I can't call on them then," Karen argued. "But what was it Mother said about me quitting so easily . . ."

When Karen didn't dress up on Friday night, she explained the reason to her parents.

"You're not missing the party just to visit Haworth's?" Dad looked up from his paper and stared unbelievably.

"I may fail," Karen assured him, "but I have to try."

Dad swallowed hard. "Tell you what. If you convince the Haworth's when I run you out there, I'll take you to the party later. It's a good place to further your campaign to get the youth out to church."

On Sunday the young people of Karen's church flocked out to break the attendance record. Just as Karen had thought, their interest influenced the church board, and young Mr. Henderson was appointed the new pastor.

Mr. Henderson rose to thank the board "... and also the members of the Youth Committee," he added.

Larry nudged Karen beside him. "Yes, a committee of one," he whispered as Karen, her confidence established, sat up straight with a new determination in her eyes.

END

It was a time for bold action! If the apostles were throttled now, it could mean disaster for the Church. So, when the Sanhedrinists challenged them concerning the doctrine they proclaimed they spoke right up and said it was in the name of Jesus they did these things. Furthermore, they declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). How did the Sanhedrinists take that? "They marvelled; and they took knowledge of them, that they had been with Jesus" (v. 13). Whether they knew it or not, the apostles made an impression upon their enemies. The savor of Christ was on them and the Sanhedrinists couldn't mistake it.

Intentionally, or otherwise, you are making an impression every day upon everyone you meet. What kind of an impression is it? It may be, as with the apostles, an impression of Christlikeness. Or it may be the direct opposite. Believe it or not, what you *are* will out!

Our nation recently witnessed an unbelievable incident. A young congressman, voted by the Chamber of Commerce as one of the most promising young men in America, was caught in a bold, far-reaching lie. Pretending that he had been in the Secret Service during World War II, and that he had worked behind enemy lines after every other man in his group had been killed, the young politician built a thrilling cloak-and-dagger kind of legend about himself which deceived even the highest officials in the nation. Finally, after an army magazine had exposed his deceit, the victim tearfully confessed the hoax and blamed it on his "own glib tongue." Despite his gaily colored lie, the truth had to appear at last. What he was came out.

We may never be caught in the deep embarrassment in which the young Congressman found himself, but if we attempt to garnish ourselves in any way, we'll be red-faced sooner or later.

One of the fascinating things about Moses was his selflessness. "Moses wist not that . . . his face shone" (Exod. 34:29). No one who came near him after he left the heights of Sinai failed to catch the glow of his face. Yet Moses had no idea he was impressing anyone. It is said of a remarkable German saint of God that a light was often evident on her face, yet the possessor of the lighted countenance was utterly unaware of the effect she was creating in the hearts of others. Like Moses, she had drawn her power from long hours of fellowship with the Lord and the result was evident to all.

Tell me with whom you associate and it will be easy to describe how you will impress others. Spend hours with cheap friends in questionable places of entertainment and your popularity rating with your pastor and your Christian friends will fall to a new low. On the other hand, spend time in the presence of the Lord Jesus and your companions will notice it—but quick.

When Naomi bade goodbye to Ruth and Orpah to return to her home in Judah, Ruth would not let her go. "Entreat me not to leave thee," she cried, "or to return from following after thee: for whither thou goest, I will go . . . and thy God [shall be] my God" (Ruth 1:16). There must have been something about Naomi that savored of the presence of God. The impression was [Continued on page 96]

The Gospel on the Green



JIMMY Raines' throat tightened as he listened to the words of the Negro caddy. They were faltering words . . . mixed up . . . but they were sincere, and they were expressing the appreciation of the seventy caddies gathered in the lunch room of the Negro grammar school in Augusta, Ga.

You expect boys, especially hard-working golf caddies, to enjoy and appreciate good food, but the feeling went far beyond that.

First of all, they respected Jimmy Raines because he was golf champ. He had won the International Jaycee Golf Championship and they had watched him from the sidelines when he came home to Augusta to be met with a "Jimmy Raines Day."

They had seen how he acted, how he took the popularity. A caddy can tell a lot about a golfer—he sees him in his roughest moments, and every caddy there had genuine respect for Jimmy Raines. They recognized that there was something different about him—something indefinable, but something that was consistently there.

The time had come when they realized that the golf champ was interested in them, and it was then that they discovered what made him different.

It was the recollection of some of the events that made the story of why those seventy caddies were in the grammar school cafeteria that brought the lump to Jimmy's throat.

It all started when Jimmy Raines

realized that the caddies on the Augusta Country Club golf course were as far removed from the gospel as the heathen in Africa. Church evidently was to them nothing more than a few spires in the sky as their eyes followed the little white balls through the air, or bells ringing in the distance as they carried bags over the rolling greens. Even if they had desired to attend church or Sunday school, it was ruled out because they caddied all day Sunday.

Ever since Jimmy was brought face to face with his own spiritual need in a Billy Graham meeting, he had had a strong desire to witness to those about him, and the caddies fell naturally into that category.

The burden could not be laid aside, so one morning Jimmy went to the director of the Augusta Country Club and asked if he could hold a religious meeting for the caddies. There again respect for Jimmy had paid off, and he was told that if it could be worked out with the caddy manager it would be all right.

Saturday morning, it was decided, would work out best, so the manager made the announcement that they would all meet in a designated place out in the open yard at 9:30.

At 9:30 sharp the following Saturday, twenty caddies had gathered around Jimmy and with two designated to keep an eye out to service any early golfers, Jimmy held his first caddy church. In spite of the fact that there was no musical instrument, they entered into the singing and listened intently as Jimmy

told of his own experience and what the Bible meant in his life.

From that first meeting the program grew to include such activities as Scripture memorization, awards, special assignments and special speakers. Finally a folding organ was procured, and the Gideons furnished Bibles and sometimes helped in the teaching. Young Lifers from local high schools came to give testimonies, and God began to work in the lives of the caddies.

Results? They are difficult to fully determine yet, but several have made decisions for the Lord, many of the members are memorizing Scripture and an average of thirty each week are listening as they learn new things about God and about themselves.

So when the group was told they were to have a banquet—and it was all free—they had turned out 100 per cent. Jimmy had taken the complete responsibility for feeding them—and other friends had helped . . . business concerns supplied food without profit . . . women served without pay. As the caddies of the Augusta Country Club golf course were trying to express their appreciation to Jimmy Raines for all he had done for them, they didn't know that Jimmy was silently expressing his own appreciation to the One who had made it all possible and was asking His blessing on the gospel on the green. END

Even a child is known by his doings, whether his work be pure, and whether it be right.—Proverbs 20:11

*YOUTH SUPPLEMENT, June, 1954



Here's My Mistake

"I Led a Double Life"

By BOB RAMEY

They Read YS and—

ONE WENT TO BIERUT

Some months ago YS ran an article telling of the opportunities for young people to go overseas as lay missionaries. A young fellow, Maurice Hanna, from Shreveport, La., read the story, wrote for more information and today he is studying at an American University in Beirut, Lebanon, and at the same time witnessing for the Lord Jesus Christ.

ONE ASKED FOR BIBLE CLASSES

A state official from the South read about the Christian program being carried on in Boys Training Schools across the country. He contacted Youth Guidance Director, Gordon McLean, and asked for a similar program for the training school in his state.

ANOTHER STARTED A BROADCAST

A group of teenagers read about the teenagers in Memphis, Tenn., who started from scratch and in a few months' time had a live wire Christian radio program that was being heard throughout the U.S. The group decided they could do it too—they contacted YS for more information. Now, they have their own program.

... AND AN INVITATION

A home missionary read the article by Jack Daniel, "Try Projects Instead of Pleas," in which it is recommended that young people help in rescue missions, etc. As a result, the missionary invites young people to visit the Upper Peninsula and travel with him. Interested? Write Rev. John Hamel, 912 Bluff Street (Mounted Route), Marquette, Mich.

These are just a few results that have come to our attention—there are more and we are thankful to know that YS is being used to inspire and help our readers. We would be happy to hear from you, too!

BECAUSE my salvation occurred at an early age, the first few years of my life in Christ were passed in childish pursuits. My Christian parents saw to it that I behaved like a Christian boy, but I can remember very little that I ever did which was prompted by real love for the One who had saved me.

My first real challenge to live for Christ came when I was about twelve. A baptismal service was planned in our church. When I inquired, my mother explained baptism to me, and I became eager to obey the Lord in this way. For weeks before and after my baptism I was joyfully witnessing to school teachers, classmates and friends about the Lord. I truly gave myself over to Him, and in return had deep peace and joy.

Then came my high school days. I became aware that all my school friends were doing things, saying things and going places that I felt were not for me because I was a Christian. But the thing that puzzled me was that these friends looked and acted as if they were having all the fun in the world. And then I fell into my mistake! My heart followed after the worldly ways of my acquaintances and I secretly desired the thrills they claimed they were having. Thus began my double life!

Despite the disobedience in my heart, I kept up a very pious front. In school I condemned my fellow students for the very thing I wished I could do. At home I was praised for my Christian zeal, while all the time I felt terribly guilty because of the secret desires of my heart. In church I was extremely active. As time went by I became hardened to my uneasy conscience. I was a first-class hypocrite!

I entered college, and while still in the same spiritual bankruptcy, I continued almost fanatically to propagate the gospel, and very often suffered ridicule for it. Because of my enthusiasm I soon became the leader of the college Inter-Varsity Christian Fellowship. I praise God for this, for it was through contact with Christian young people in the IVCF, young people with a heart-deep love for Christ, that my seared conscience began to awaken.

One day as I stood in class at my drawing easel (I was in art college), the Holy Spirit started to deal with me. He brought before me the failure I was in Christian service despite my constant efforts. He reminded me that for all my "witnessing"

I had never won a soul to Christ. He gently showed me that it was useless, hopeless to go on this way! My life was an empty, sick, unhappy shell of pretense. I knew it . . . and so did the Lord!

With tears of conviction and despair streaming down my cheeks I left class and hurried home. On my knees by my bed I faced the Lord whom I had been grieving for so long. That day the Lord Jesus cleansed my heart of the sinful desires that had for so long held sway. I gave myself to Him again. And oh, what joy there was in my heart that day! Sinful habits were broken! Within five months the Lord used me to lead more than a dozen souls to Him. A new life began, a complete life both outside and within. It was a life of friendship with the best Friend any young person can have. My double life was gone!

Many times since that day I have noticed the world coming into my heart, and I've had to return to that place of confession and rededication to the Lord Jesus Christ. The life of consecration is one that needs to be renewed daily. But oh, the joy and peace and happiness that comes when you know that you are in harmony with your Saviour.

Maybe someone is reading these words who is in the same condition I was in. Will you stop for a minute and ask yourself, "Am I willing to have all my thoughts recorded on moving picture film and shown before my family and Christian friends? Do I love the Lord Jesus down deep in my heart more than things of this world?" If you will get on your knees and honestly answer these questions before the Lord and yield to Him, you, too, can experience the indescribable joy of rightness with Jesus Christ.

And to you young people in your early teens may I say that the double life is one of unhappiness. Don't let your unsaved friends deceive you! The way of the world is one of misery and dissatisfaction for the child of God!

How about your mistake. If you share it with us it may be instrumental in keeping others from making the same mistake. YS will pay \$5.00 for each story published. Send manuscripts to "Here's My Mistake," MOONY MONTHLY, 820 N. LaSalle Street, Chicago 10, Ill.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.
—Proverbs 21:23

Let's Face It!

By Jim Montgomery



The high school I attend here in Arizona is very small, and as far as I know I am the only Christian. Most of the kids know that I am a Christian but that does not stop them from swearing or telling dirty stories in my presence. I cannot keep away from those who do, for then I would have no friends at all. How can I stop them from doing these things in front of me?

If you are thinking of telling them flatly not to do those things in front of you, then I suggest that you forget it. Even though you succeed in getting them to refrain from swearing, nothing will be gained if at the same time you get them to refrain from your company.

Is this alarming advice? Maybe. But let's think about it a minute. What is basically wrong with these young people? Is it their foul mouths or something much deeper? The answer should be obvious. Their first and greatest problem is that they do not believe on Christ, who is the One who alone can give the power and incentive to refrain from sin.

Our job, then, is primarily to get them to the place where they are aware of their need and will accept Christ as Saviour and Lord. Can this be done most effectively by condemning them for their sin? The Lord didn't operate this way when He was on the earth. Look at the incidents where He was talking to sinful people. You will find that His condemnation of sin was focused mainly on the religious hypocrites who considered themselves righteous. To others who were aware of their sin, He spoke of God's provision for sinners through Himself. He well knew man's nature of shying away from those who continually criticize them for their actions.

As people shy away from you, it is naturally harder to win them to the Lord.

But at the same time, don't for a minute think that it is best to give consent to their practices by joining with them or steeping yourself in an atmosphere of continual foul talk. In many instances a good reaction to occasional swearing may be to ignore it. Frequently it will be found that those who normally swear quite a bit will not do so in the presence of those who do not, especially someone whose testimony is known and respected.

Smutty stories do not have to be listened to. In a group it is frequently easy to walk away when such sessions are in progress, often without offending, and yet not condoning sin. By your actions you show that you do not enjoy such things though you can still be very good friends to those kids even, as Christ was known as a friend of sinners.

Remember that you are in the world but you do not have to be part of the world. There are smutty stories and swearing in the world, but you do not have to foul your mind by voicing them yourself or by occupying yourself with them. And above all, remember that you want them to stop these things because they love Christ as you do. So be constantly praying and living a life that will attract them to the Saviour. And be on the alert for opportunities to speak to associates individually about what Christ can do for them.

After our basic courses at Benning, we were assigned to the 82nd Airborne Division, Fort Bragg, N. C., where we remained until September, 1952. All the while, through Dick's help, I was growing in the Word. Then, out of all the second lieutenants in the army, we were both placed on Korean orders at the same time. Waiting to be shipped out, we were both stationed at Camp Stoneman, Cal. an overseas processing center. During this time we had some wonderful fellowship together "digging in the Word," as Dick would say.

Then we were once again placed on the same orders, this time to "ship out." In addition to this we were placed on the same plane, and assigned the same double seat. So from California to Tokyo we had opportunity for fellowship and study.

At Tokyo another three-day delay, and again the same orders, the same ship, and the same deck to Pusan, Korea! And from there via the "pipeline" up to Chunchon on the same train, where we were eventually separated.

As a result of this fellowship from July, 1951, to October, 1952, I really came to know the Saviour. However, the story does not end there.

When we were finally separated, Dick was assigned to the 3rd Division and I to the 25th Division. Dick's former West Point roommate, Lieutenant George Gividen, had been a witness to his men in the 25th Division, 1st Platoon, Company L, 14th Infantry Regiment, having Bible studies and prayers before each patrol. But about October 16, 1952, just before I was assigned to the 25th Division, George had been hit and was evacuated to the States. And out of some 100 companies, some 450 platoons in the 25th Division, where did the Lord put me? I arrived about October 20 right in the 14th Infantry Regiment, Company L and 1st Platoon!

Through Dick's help, I had grown in Him spiritually and was now prepared to take over with the men where George had left off.

As Dick so ably put it in his *Personal Note*, "If you know Him already, I challenge you to live for Him daily." **END**

POSTSCRIPT to a Soldier's Last Letter

By Verlyn Roskam

After reading Ruth Ann Wasson's account of her husband's "last letter" ("A Soldier's Last Letter," YOUTH SUPPLEMENT, November, 1954), a Harvard student, who served in the armed forces with Lieutenant Wasson, adds his postscript.

I SHALL never forget First Lieutenant John R. Wasson. It is almost unbelievable the way the Lord used this young West Point graduate in my life.

After graduating from Knox College in 1951 as a second lieutenant, I was assigned to Fort Benning. At the same time Dick (as Wasson was called in the army) was also assigned there and upon the request of Cleo Buxton, now general

secretary of the Officer's Christian Union, he looked me up.

The love of the Lord simply radiated in Dick that day when he and Ruth Ann came out to the B.O.Q. (Bachelor Officer's Quarters). The Lord knew that as a young Christian just entering the army I was in need of sound spiritual guidance. Dick was the fellow who helped me.

not lost upon Ruth. It pierced her heart until she determined to make Naomi's God hers.

When the late Max I. Reich was a young man he worked in a factory. One of his fellow workers was different from the others. He was quiet and cheerful. His temper was even and his language was sober. Young Reich watched him daily until he felt ready to burst from curiosity.

He put the question squarely to his fellow worker, "What makes you as you are?"

The other replied, in a word, "Jesus." That was enough. Before long the same Jesus entered young Reich's heart.

That, after all, is the greatest impression you as a Christian can make on others. Let them take knowledge of you that you have been with Jesus. **END**

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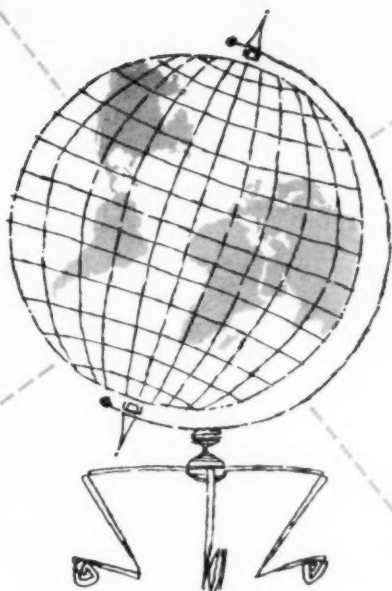
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